

THE MESSENGER.

Dr A H Strickler
14 Feb 1883

"AS THE TRUTH IS IN JESUS."

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THE MESSENGER.

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Poetry.

TRIED, PRECIOUS, SURE.

Frances Ridley Havergal.

JESUS CHRIST.—"The same yesterday, and today, and forever."—HEB. xiii. 8. "A stone, a precious corner-stone, a sure foundation."—ISA. xxviii. 16.

Through the yesterday of ages,
Jesus, Thou hast been the Same;
Through our own life's checkered pages,
Still the one dear changeless Name;
Well may we in Thee confide,
Faithful Saviour, proved and "Tried."

Joyfully we stand and witness
Thou art still to-day the Same;
In Thy perfect, glorious fitness,
Meeting every need and claim.
Chiefest of ten thousand Thou!
Saviour, O most " Precious," now!
Gazing down the far forever,
Brighter glows the one sweet Name,
Steadfast radiance paling never,
Jesus, Jesus! still the Same;
Evermore " Thou shalt endure,"
Our own Saviour, strong and " Sure."

Communications.

For The Messenger.

LETTER FROM REV. J. P. MOORE.

Our missionary and wife are now on the Pacific *en route* for Tokio. The prayers of the Church for their safety and success in their future field of labor, are ascending to Him who holds the "winds in His fist," and rules the stormy waves. The following letter containing a description of their journey across the continent to the golden gate, will be read with interest.

T. S. JOHNSTON, Sec'y.

SAN FRANCISCO, CAL., Aug. 30th, 1883.

Dear Doctor:—Two days ago, Tuesday, Aug. 28th, we arrived at this place, which completed our long journey across the continent. Hitherto, over more than 3,000 miles, across prairies and vast plains, over mountains and through valleys, has the Lord brought us to this golden-gated city of the extreme west; this land of fruits and flowers.

As we have the best part of a week for resting and for making our final preparation for the long voyage that lies before us, I will devote some leisure moments in giving an account of myself, and describing a few of our experiences by the way.

As is always the case during such a journey, there are things pleasant and unpleasant. One day we feel well and enjoy the scenes spread out before us; another we wish, most devoutly, for the end of the journey. It was on the 25th of July that we left Lancaster. And what our feelings were as the train bore us away from the home and the friends that were so dear to us, I will not attempt to describe. We realized then, as never before, that we were going away from home. A home that we might never see again.

After visiting, at the request of members of the Board, the mothers of our missionaries, Mr. and Mrs. Gring, one at York, Pa., the other near Williamsport, Md., and stopping a few days at Harrisburg as the guests of Bro. Kelker, we found ourselves on the Alleghanies with some friends, to enjoy a week's rest and to seek renewed health. From here we started for Tiffin, Ohio, stopping at Greensburg and Pittsburgh on the way. We arrived at Tiffin in due course of time, and spent five days most pleasantly, and I trust profitably, among our many friends there.

Our coming had been announced, and on Sunday I preached twice, once in German in Dr. Rust's Church, and made a Sunday-school address in the afternoon. Thus far I felt we were still within the

limits of home and among friends. For Tiffin was our home two years ago. But leaving there we felt a change. We were now going away from home altogether, and yet on reaching Chicago, where a day was spent, we found ourselves not without friends. Andrew Bausman, M. D., a son of Abram Bausman, of Millersville, Pa., and a nephew of Dr. B. Bausman of Reading, Pa., are stationed here, as is also Rev. S. Mease, D. D., of the Reformed Church. It did my heart good to meet these brethren. The name Bausman was so familiar and home-like. His parents and relatives I not only know, but cherish as dear friends and love as Christian brethren.

Through the kindness of Dr. B., we saw some of the most interesting parts of the Queen City of the west, and enjoyed a drive through its magnificent park. Our next stopping place was Omaha, Nebraska, where we arrived Saturday evening. Not caring to travel on the Lord's day, we halted here until Monday. While here I had the pleasure of meeting some of my old school friends from Bucks county, of the Brunner family. Surely it was pleasant to meet again after a separation of sixteen years. Had also the privilege of hearing an eloquent sermon preached by Rev. Dr. John Hall of New York city, in the First Presbyterian Church of Omaha. The occasion being the ordination of his son, Thomas C. Hall, who in the evening was installed as pastor of the South Presbyterian Church of the same place.

Monday afternoon we left Omaha. Now we are traveling the seemingly endless plains of Nebraska. But we concluded to stop at Columbus, Neb., with Rev. Chas. Hullhorst, M. D., of the Reformed Church. (Bro. H. was an applicant for the position of Foreign Missionary to Japan.) He received us most kindly, and the two days

spent in his home were among the most pleasant of our journey. (He is full of the Missionary spirit, and is even now ready to go as a missionary to the foreign field.) Long will we remember him for his kindness; never will we forget our drive with him over the grass-covered prairies and through prairie-dog city.

San Francisco is still more or less in a holiday attire. Sixty thousand Knights from all parts of the Union were here in the last two weeks meeting in a triennial conclave and having a grand tournament.

It is without doubt a grand city the growth of twenty-seven years. The weather is remarkably cool, especially in the evening. Overcoats and warm clothing are in demand. The wind blowing in from the ocean makes one shiver with its coolness. I made the acquaintance of Rev. Dr. Loomis of the Presbyterian Church, who labors among the Chinese. On Sunday we all expect to attend his church where the services are conducted in the Chinese language. I miss ministers from our own Church. Why can not the Reformed Church have an English missionary in this interesting field? Mrs. M. and myself are usually well. I am in better health now than I was, for which God be blessed. Yours in Christ,

J. P. MOORE.

Selections.

GRECIAN DRAMA.

Abstract of an Address made by Prof. J. B. Kieffer at the Opening of Franklin and Marshal College, Sept. 6, 1883.

Had not Charles Francis Adams in his recent diatribe against the study of Greek "ruled himself out of count" by admitting that of Greek he had forgotten all that he ever knew, and that of German, he never had any adequate knowledge, it might have been considered appropriate to devote these remarks on the opening of another college year to the consideration of the utility of Greek in the course of a collegiate training. Such discussion would have gained interest also from the fact that the professors of the sciences as well as the humanities of the university of Berlin have recorded their earnest protest against the law which was passed ten years ago, doing away with the prerequisite of a classical education for entering the university. But it is preferred to make the subject of the

present address the Greek drama, passing easily from its discussion to some remarks on the view which Mr. Adams so strenuously advocates.

Æschylus, Sophocles and Euripides were the great trio who made the Greek Drama what it was, and it is the purpose to treat particularly of the latter, than whom no poet of antiquity has been the subject of a more lasting and acrimonious dispute. The conflicting judgments entertained regarding Euripides seem inexplicable. Aristophanes ridiculed him, while Socrates esteemed him a friend, and honorable mention is accorded him by Plato. So too with more modern critics: Niebuhr, Schlegel and Otfried Müller disparage his ability, while Dante placed him in the first circle of purgatory, Casaubon held him in high esteem, and Milton makes "sad Electra's poet" the chief model of his Samson Agonistes. Most of the adverse critics of Euripides proceed on the assumption that because he cannot bear the test of a comparison with Æschylus and Sophocles, he must necessarily be condemned as a bad poet. Nothing could be more unjust. The poet may be blamed for not doing what it plainly was possible for him to do, but not for not doing what it plainly was not possible for him to do. If we consider him worthy the name of a great tragic poet, such conclusion is not arrived at by a comparison of his work with that of his great predecessors. Only can he deserve such distinction by the degree in which he aided in the preservation of what was good in the Greek spirit and the lifting up of that spirit to a higher and more perfect realization of itself. To ascertain the measure of his success or failure in this respect, it must be learned what were the tendencies of Greek life in his day and in what relation he stood to them.

The history of the Greek drama is substantially the history of the Greek people. Its beginnings can be found in the prehistoric times of Homer, but the fulness of its power and the glory of its perfect beauty dawned upon the world only when united Greece repulsed a godless foe and entered upon a career of greatness which has been the admiration of all succeeding ages. The lesson that the drama taught to the people of Greece was the same that was taught to the Jew from Mount Sinai, when God said from the midst of thunder and lightning, and dark clouds: "For I, the Lord, thy God, am a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." This idea of the Creator as a jealous God, who would punish the wicked and bless the righteous, was everywhere present to the Greek conscience and formed the burden of all Greek poetry.

Appreciation of the Deity.

To the Titanic genius of Æschylus the majesty and power and inviolable holiness of the deity was an all-absorbing theme. His works are thereby given the unity of rugged Cyclopean masses, rather than the elaborateness of perfected art. His presentation of Prometheus and the house of Agamemnon plainly evince his overwhelming awe of a being greater than the world around him. Sophocles, likewise, made the inviolable holiness of the deity the back-ground of all his dramas. But in his case instead of leading his audience to the engrossing contemplation of the moral law by which the world is governed, he calls their attention to the human nature as exhibited in those qualities by which men are betrayed into sin. The skill of the poet is exhibited in the two Ædipuses, which will always challenge the unmeasured admiration of the world. In reading the sad story of Ædipus and Jocasta, we do not know which most to admire,—the earnestness of the religious conception on which it rests, or the firm, keen-sighted analysis with which the poet unfolded the character of the unfortunate king. The lesson that his drama taught was, not the lesson which his audience wished, but the lesson which they needed. That the thoughts that are manifest in his works were his life-long convictions is evidenced from the fact that the dramas of

his youth and those of his old age breathe a firm belief in the same conclusions. The lesson which he came to teach, founded on eternal truth, was intended for all ages and all conditions of society.

With Euripides on the other hand all this underwent a complete metamorphosis. Between his birth and that of Sophocles was a period of only fifteen years, yet in that short time came a world of change. There was no longer a firmly settled religious foundation for the drama to rest on, no ethical philosophy to give it depth of purpose and unity of design. Within that brief period Athens had become the acknowledged political and intellectual centre of Greece, and had reached that stage of self-reflection and self-analysis, which sooner or later comes to every people whose national life is permitted to unfold itself without interruption. It was a period of great possibilities for good, and of great possibilities for evil. The age needed a "new philosophy," which should enable every individual, since no general authority any longer existed, to take counsel with himself, and to acquire an independent judgment in all moral questions. And so far as dramatic art was concerned, all this mental and spiritual unrest was changing the conditions on which its future existence depended. The drama of Æschylus and Sophocles, dealing as it did with types and ideals, failed to interest the new audiences, who demanded novelty and excitement, who were fond of subtle paradox and of proving "the worse to be the better reason."

The Poet the Product of the Times.

While Greek audiences were thus undergoing a radical change, Euripides was also an active participant in all the speculative ferment of his times. Pure in life, and possessed by an active religious craving, Heraclitus, the philosophy of Anaxagoras, and the better to fit himself to wrestle with the enigmas of the universe, devoted himself to the study of dialectics and rhetoric. But his searching led to no conclusion and he was too enlightened to accept the traditional belief unmodified. He was in fact as much the representation of Athenian decline as Æschylus and Sophocles had been the representatives of its triumph and resplendent glory.

But although men and men's views change, the inanimate and impersonal forms in which their lives and thoughts have long been running are often incapable of variation. For this reason dramatic art in the days of Euripides remained essentially the same as it had been in the days of Æschylus. Society was not yet far enough removed from the customs of the olden time to admit of the radical change in the drama, which the genius of Euripides was capable of conceiving. When the circumstances, therefore, which surrounded him are considered, it is somewhat surprising that Euripides devoted himself to tragic poetry. But in accepting the task which his genius imposed upon him, he properly regarded the intellectual movement of the times as essentially a movement in the direction of higher truth, and he always adhered to the belief that the artist should be in sympathy with his age. This interpretation, while correct in its endeavor to give an adequate expression to the spirit of his time, did not go far enough, in not attempting in any other way to mould, control or direct it. The same dramatic materials are used by him as of old, but no longer as symbolic examples of the divine government of the world. They are rather used to illustrate the crime and vice with which man is hemmed in. Chance took the place of an omnipotent and merciful providence, and the drama came to represent not faith and holiness—but stout heartedness and the quality of stoic endurance of the sufferings which the chances of life bring with them.

The Tendency of the Age.

Because he was destitute of profound and positive religious or moral principles which might give depth and unity to his works, he resolved to adapt his drama to the character of his audience and give them what they wanted, even if it was not good for them. His heroes accordingly

come upon the stage arrayed in all the splendor of the mythical past, yet lowered into the character of ordinary mortals, fretted with the ordinary troubles of human life. They talk and wrangle, and plead and quibble like so many of the Athenians of the new and radical school, and in every way show that the poet was as far removed from healthy art in the treatment of his material as in the matter of his first principles. In all these changes Euripides was being led by an instinct that was as unerring as the ferment of his age was the necessary result of the previous tendencies of Greek history. The effort was to bring man to a true knowledge of himself, and in the attempt to solve this problem there was necessarily a movement from the universal to the particular, from the general to the individual. This being the tendency of the age, the drama could not but follow the general law. In Æschylus we find the typical predominant; in Sophocles the individual has risen into prominence, but the general and typical still remain as deepening and unifying principle; but in Euripides the individual is all in all. The standpoint from which he viewed the world was that of the sophist, and doubt and disbelief were unmistakably among his chief characteristics.

Euripides was not great in the sense in which Socrates was great. He lacked that powerful concentration and illumination of the mind by which he could penetrate the confusion of the times in which he lived, and, holding fast to what was good in the past and in the present, ideally construct for himself a social order better than any that had yet existed. Nor was he a great poet in the sense in which Æschylus and Sophocles were great, for the reason that his moral ideas were at all times the outgrowth of confusion and vacillation. Yet his genius was such as to properly interpret the present condition of his people, and the present needs of tragic art, but it was not sufficient to foresee what that condition indicated. In the department of the picturesque he is without a rival. He, in fact, formed the initial point of the modern drama, as the poet, not of the ideal and general relations in which man stands, but of his real and individual circumstances. The measure of his strength and weakness is the strength and weakness of his age, and notwithstanding all his faults, the beauty that is "as luminous as a Greek statue" will glorify him throughout all the ages.

A Modern Parallel.

The study of Euripides' career takes on a new interest from the fact that his age in many respects resembled our own. The present is an age of upheaval and destruction, of scientific inquiry and of doubt, in which the individual himself is asserting for an absolute independence of those general principles which were at one and the same time the guides and safeguards of men of former days. To those who are in close contact and sympathy with the utilitarian tendencies of the age, it seems that our institutions of higher culture ought to prepare our young men for practical life by so ordering their courses of study that they shall bear directly upon that end. They insist that the college curriculum should be so far modified as to allow each student to select his studies according to his individual judgment of what will be required of him in after life. This is to do precisely what Euripides did—to give to the age what it wants and not what it needs. It implies that those who have had no experience at all are wiser than those who have had; or that business men whose only connection with education is external and accidental are more competent judges of what should be the scope and methods of higher education, than those who have devoted their lives to the task.

The True Purpose of Colleges.

It should be borne in mind that colleges are not polytechnic schools, and should not and do not profess to prepare young men for the active duties of life. What they do undertake to do is to give young men a broad, deep and general culture in which their future mental development may always rest itself. Mr. Adams' at-

tack on the classics seems based on the false assumption alluded to. He is likewise strikingly inconsistent in his selection of Mr. Gladstone and Mr. Macaulay as examples of the good results of a classical education, only to assail that system which has made it possible for these men to be what they are. But setting aside these inconsistencies let us take an example of Mr. Adams' theory reduced to practice. In Germany, the educational condition of which is very similar to our own, the increase of non-classical scholars has been so great since the passage of the law dispensing with that training as a necessary qualification for entrance into the university, that the professors in the university of Berlin declare that it has a very serious effect in deteriorating the old time excellence of German scholarship. Mr. Adams' system might furnish a student with accurate knowledge and correct methods, but it cannot lift him to that altitude of mind and spirit which the contemplation of past ages, the hidden sources of all the deeper currents of modern thought, so indisputably brings.

To him who moves only in the narrow sphere of his immediate present, the "hard thoroughness" which Mr. Adams says modern educational methods lack, may be sufficient. Yet the Berlin professors are unanimous in their observation that those who have received a preliminary classical training soon begin to leave their non-classical rivals in the rear. This testimony obtains its particular value from the fact that it comes from the foremost scholars and professional educators in the world, who work in departments which usually are thought to be most widely separated from all sympathy with classical study. Strange to say they most approve of that which Mr. Adams most detests, viz: the study of Greek. They rightfully assert that it has a much more immediate relation to the intellectual world than the Latin has, for the reason that the Greeks, and not the Romans, were the first to develop the language, literature, art and philosophy which glorify the ages immediately precedent to the Christian era.

No other language and literature has ever attained to the degree of perfection which the Greeks gave to theirs, and no other people sustain the same relation to the modern period as they sustain to it. Now it cannot be otherwise than that the study of such a language and literature, developed in the crisp freshness of the world's spiritual morning, should give to the student, not only an incomparably better altitude from which his future life is to work out its results for the world, than the study of any other language and literature could give him, but also keener perceptions, greater independence of judgment, a more self-possessed and calmer spirit, and surer intellectual methods, as the tools with which to carry forward his work. Theory and experience are here in perfect harmony and constitute a sweeping, silencing condemnation of Mr. Adams and those who think, or profess to think, with him.—*Lancaster Intelligencer.*

THINGS MONEY CANNOT BUY.

We sometimes think that money is omnipotent, that it can purchase for us every good thing. This is a great mistake. Money cannot buy love. It often wins its semblance. Summer friends swarm around him who rolls in wealth, but the love of a mother, the fidelity of a father, the affection of a sister, the sympathy of a brother, the trust of a friend, are never bought with gold.

Money cannot bring contentment, and "Our content is our best having." Money, alone, will not secure for us a good education. A rich man, who had neglected his early opportunities, was heard to say sadly, "I would give all my wealth for a thorough education and a well-trained mind." But his money and his riches were alike unavailing. Plenty of money will not of itself insure culture and gentility, yet next to Christian graces and robust health nothing is so desirable as refinement, and pleasing, self-possessed manners. The wealth of a Croesus could not give a peaceful conscience. Sin scourges the soul of the rich as surely as of the poor. The poorest boy or girl, who has "always a conscience void of offense toward God, and toward men," is richer than the richest with a "conscience seared with a hot iron." A good character is more precious than gold.

Yet money is not to be despised. If we have it let us accept it as God's gift, and use it, not so much for our own pleasure as for the benefit of others. If we have it not let us believe that for our good it has been withheld from us. But whether we have it or not let us remember that it cannot purchase love, contentment, education, culture, refinement, nor a good conscience; and that it will not secure for us either peace, purity, holiness, or heaven.—*Exchange.*

Family Reading.

ASPIRATION.

Wings! wings!

To leave the level of earthly things;
The dust of the under-world; the din
Of law and logic; the ghost of sin;
The eyes of prisoners at the gate;
The voice of beggars beside the gate;
The sense of something averse to good—
A warped intention—a vicious mood
In the face of nature; a sense more keen
Of lapse, and breakage, and death within;
The self that stifles, and clings, and stings;

Wings! wings!

To touch the hem of the veil that swings,
As moved by the breath of God, between
The world of sense and the world unseen;
To swoon where the mystic folds divide,
And wake, a child, on the other side;
To wake and wonder if it be so,
And weep for joy at the loss of woe;
To know the seeker is lost and found;
To find Love's being but not His bound;
Oh, for the living that dying brings!

Wings! wings!

—*Christian Union.*

For the Messenger.
CHRISTIAN DUTY.

By a Layman.

It is the duty of every Christian to labor for the good of others, and if he possesses the true spirit of Christ, he will be abundantly blessed of the Lord in bringing sinners to a knowledge of the truth.

It matters not if he possesses one or five talents, they should be consecrated to God, and we find that the most successful way to begin is through exemplary Christian life, for this is the most powerful of all preaching, and this spirit should be carried out not only in His family, Sunday-school and church, but in all His business relations, and with all with whom He may come in contact. There is scarcely a day or hour that passes, but what there may be an opportunity of doing good, if we labor in the spirit of Christ, and "a word fitly spoken is like apples of gold in pictures of silver."

It is said to be a solemn thing to die, yet it is more fearful and solemn to live. Very few ever realize their great responsibility to God. While on earth man is forming a character that will live throughout the endless ages of eternity, and his deeds here will add to his happiness or misery hereafter. We see then how important it is to be faithful, zealous and conscientious in the discharge of every duty that comes before us, even realizing that we are not our own, but have been purchased with the precious blood of our faithful Saviour, Jesus Christ, and hence all our energies of mind and body should be devoted to God.

The humble writer who has had a large experience and traveled extensively, can refer to many incidents that have occurred while on the cars, steamboats, stages, in hotels, etc., where a little word fitly spoken has resulted in the accomplishment of good and in the conversion of sinners. The words of Christ in the first commission given to His disciples, found in the 10th chapter of the gospel by Mathew, emphatically state, "As ye go preach." That is to avail yourself of every opportunity, not only in the temple where the multitudes gather around you, but as ye journey by the wayside. These solemn words have always been vividly impressed upon my mind, and I have endeavored to carry out this injunction of the Master. I will relate two interesting incidents that occurred.

In traveling through the West after leaving the hotel at Louisville, Ky., and reaching the depot, when about to purchase my ticket for Indianapolis, Ind., I saw a cultivated, gentlemanly-looking man, well dressed, but much intoxicated. He spoke to me and I kindly responded. We were going in the same direction and walked together, and I was obliged to keep him several times from falling. I felt much sympathy for this young man who was about thirty years of age, and offered a silent prayer to God, that he might be snatched like a brand from his evil course. We reached the cars and he sat just in front of me, and I noticed that he had a bottle of liquor, from which he soon offered me a drink, but I told him I never drank anything stronger than coffee, and that intemperance was a great curse ruining body and soul. I told him candidly that I was sorry to see a young man of talent in his present condition, and with a bottle of liquor in his pocket. He acknowledged that all I said was correct. I stated to him what I feared would be the consequence if he did not give up intoxicating drink, which too often ended in the drunkard's grave and the drunkard's hell. I then asked if he had a mother. He said he had one of the best Christian mothers that ever lived. I then said, "Would you like her to see you in your present condition?" He said no! no! it would break her heart, and began to weep bitterly. I earnestly entreated him to give up his bad habit and become a Christian, and to make a start by throwing his bottle overboard. After some consideration he vehemently threw his bottle from the car window, where it was dashed in pieces against a rock, and said that by the help of God he would never touch another drop, but would endeavor to live an earnest Christian as advised. This young man was a school

teacher, and was on his way to his charge from a visit home.

He became sober before we reached our journey's end and we had some very pleasant conversation. When we reached Indianapolis and were about to separate, I advised him to put himself under the influence of the church, and keep away from all bad associations, which he promised to do, and grasped my hand with deep gratitude and emotion, thanking me earnestly for the kindly advice I had given, and the interest I had manifested in his welfare. About eight months after I received a letter from him, beautifully written, long and interesting, in which he called to my mind the meeting at Louisville, which circumstance I had almost forgotten. He stated that he had acted on my advice, given up the intoxicating cup and connected himself with the Sunday-school, and would on the following Sunday unite with the church, and would strive to lead an exemplary, worthy, Christian life. This letter was a source of great comfort and joy to my heart.

—*Christian Advocate.*

AN INCIDENT ON THE OCEAN.

Left New York on one of the steamers for Europe. The first Sabbath at sea was a bright, beautiful day, the sun shining in all his majesty and glory, the ocean was perfectly calm, and everything seemed to conspire to make the day even more lovely.

At about 8 o'clock in the morning, as I walked the deck, I saw a group of the steerage passengers who were on their way to the old country and were playing cards. I halted a moment and gazed with much amazement at this gathering, and it seemed to have some significance, and they soon gave up their card playing, and one of the men came over to me and apologized for this desecration of the Sabbath, stating that they had really forgotten themselves and that it should not occur again, that it had simply been thoughtlessness on their part. I had with me some excellent tracts of different kinds, also some *American Messengers*, and I gave them to this man, asking him to distribute them among the passengers.

In the course of an hour this German came to me with a Scotchman and expressed their thanks for the tracts, saying that they had been read with great interest and profit. I was then asked if I could not come over and hold service with them. I of course consented to do so, fulfilling the injunction of St. Paul, "Whatsoever thy hand findeth to do, do it with thy might." Some good singers were among their number, and the solemn hymns floating out on the clear morning air sounded particularly charming, as singing always does at sea. The services which lasted about one hour and a quarter, were conducted with interest and profit, being highly appreciated.

During this voyage we did not see any more card playing, the time of the passengers being more profitably spent in reading, as the passage was a delightfully calm one. On the following Sabbath I was requested to hold another religious service, which I did, and have reason to believe that God's blessing rested upon my humble efforts. I don't know that I ever spent ten days more delightfully than on this charming voyage, and believe that God was with us and His Holy Spirit directing our steps. I did not anticipate that a simple look of wonder at the card players would lead to this result, but perhaps it was much better than if I had gone to them and chided them for their desecration of the Lord's day, as they might not have appreciated my motive. I endeavored to preach to them Christ, and at the same time adapted my remarks to the occasion.

MEAN PEOPLE.

One of the oddest things in the world is the fact that mean people do not know that they are mean, but cherish a sincere conviction that they are the souls of generosity. You will hear them inveighing loudly against a neighbor who does not come up to the standard of a generous man, and decrying the sin of hoarding and withholding, without being sensible in the least that they are condemning themselves. They are usually people who are not in the habit of self-criticism, and if they were not amusing they would be the most aggravating class alive. Moreover, they are generally people who are not only willing to receive, but who demand, a great deal at the hands of others; yet the example of their friends in giving and lending never seems to them as at variance with their own line of conduct, and if by chance they part with farthing, it appears to them more magnanimous than the founding of a hospital by another. The mean person must be brought to a lively sense of the need before opening her purse; as for beggars, she disapproves of them altogether; they are as pestiferous as the mosquito, in her eyes, and ought to be legislated out of existence. We do not, however, always find the mean person among the rich; she is quite as likely to be poor; indeed, one of the great disadvantages of poverty is that it often obliges one to seem small, obliges one to think of the candle-ends, when one would prefer to think of better things.

Money does not make a person mean necessarily, or we should not all be struggling so desperately to obtain it; it ought, rather, to be a preventive. The disease lies in the disposition of the individual, and it is doubtful if any ulterior circumstance can eradicate it, and while in this view we may easily forgive her, we may find her vastly inconvenient to deal with. If she is the employer, the mean woman is

apt to get as much work from her servants for the least money as possible. On some pretext or other she detains her seamstress after her regular day's work is over, underpays her washerwoman, or exchanges old duds for clean linen; keeps the servants' fire low, or pays their wages with cast-off finery. Sometimes, indeed, it is the servant who gives poor work for liberal payment; sometimes it is the husband who dines sumptuously at his club while his family sit down to spare diet; sometimes it is the landlord who obliges his tenant to make his own repairs or go shabby; sometimes it is the neighbor who borrows but never lends; the stepmother who feeds the children on skimmed milk; the mother who grudges her son's wife the fancies she has not been used to; or the daughter-in-law who makes her husband's mother feel like a stranger in her home. Indeed, meanness is such an unlovely trait, it is no wonder we all disown it.—*Christian Advocate.*

THE CHILD ON THE JUDGMENT SEAT.

Where hast been toiling all day, sweet heart,
That thy brow is furrowed and sad?
The Master's work may make weary feet,
But it leaves the spirit glad.

Was thy garden nipped with the midnight frost,
Or scorched with the midday glare?
Were thy vines laid low, or thy lilies crushed,
That thy face is so full of care?

"No pleasant garden toils were mine!
I have sat on the judgment seat,
Where the Master sits at eve, and calls
The children around His feet."

How camest thou on the judgment-seat,
Sweet heart? Who set thee there?
'Tis a lonely and lofty seat for thee,
And well might fill thee with care.

"I climbed on the judgment seat myself,
I have sat there alone all day,
For it grieved me to see the children around
Idling their life away.

"They wasted the Master's precious seed;
They wasted the precious hours;
They trained not the vines, nor gathered the
fruits,
And they trampled the sweet, meek flowers."

And what hast thou done on the judgment-seat,
Sweet heart? What didst thou there?
Would the idlers heed thy childish voice?
Did the garden mend by thy care?

"Nay, that grieved me more! I called and I
cried,
But they left me there forlorn:
My voice was weak, and they heeded not,
Or they laughed my words to scorn."

Ah, the judgment-seat was not for thee!
The servants were not thine!
And the eyes which adjudge the praise and the
blame
See farther than thine or mine.

The voice that shall sound there at eve, sweet
heart,
Will not raise its tones to be heard;
It will hush the earth, it will hush the hearts,
And none will resist its word.

"Should I see the Master's treasures lost,
The stores that should feed His poor,
And not lift my voice, be it weak as it may,
And not be grieved sore?"

Wait till the evening falls, sweet heart;
Wait till the evening falls;
The Master is near, and knoweth all:
Wait till the Master calls.

But how fared thy garden-plot, sweet heart,
While thou sat'st on the judgment-seat!
Who watered thy roses and trained thy vines,
And kept them from careless feet?

"Nay, that is saddest of all to me!
That is saddest of all!
My vines are trailing, my roses are parched,
My lilies droop and fall."

Go back to thy garden-plot, sweet heart!
Go back till the evening falls!
And bind thy lilies, and train thy vines,
Till for thee the Master calls.

Go, make thy garden fair as thou canst,
Thou never workest alone;
Perchance he whose plot is next to thine
Will see it, and mend his own.

—*Selected.*

"THE PRIDE OF LIFE."

Associated with the inordinate love of wealth, sometimes as an effect, sometimes as a cause, and sometimes as that passion itself under a false guise, is the love of display, the craving for attention and notoriety, so characteristic of shallow minds, and so alarmingly prevalent in our day and land. It is what the Apostle John calls the pride of life. It is the vain show in which empty souls so much delight to walk. It is rejoicing in the applause of others rather than in the quiet consciousness of self-approval. It is craving for the credit of all we are and have done, and alas! not unfrequently for the credit of being what we really are not. It is one of the vices of all times, but is pre-eminently one of the vices of American society. The spirit of democracy specially fosters it. The political atmosphere of a republic in which every man is made to believe that he is the equal of every other, offers the most favorable conditions for its existence. We do not, however, always find the mean person among the rich; she is quite as likely to be poor; indeed, one of the great disadvantages of poverty is that it often obliges one to seem small, obliges one to think of the candle-ends, when one would prefer to think of better things.

Money does not make a person mean necessarily, or we should not all be struggling so desperately to obtain it; it ought, rather, to be a preventive. The disease lies in the disposition of the individual, and it is doubtful if any ulterior circumstance can eradicate it, and while in this view we may easily forgive her, we may find her vastly inconvenient to deal with. If she is the employer, the mean woman is

Christianity, under one aspect of it, is the greatest leveler of mankind. It places all men, king and subject, rich and poor, learned and unlearned, on the same footing before the eye of the great Searcher of Hearts. Under another aspect of it, Christianity is the great distinguisher or discriminator between men. It sets personal character in the clearest light, and awards to each what he is fittest to receive. It puffs up none, while by its inward enlightenment it humbles all. To dwell in its light is the one infallible cure for all vain glory, whether of the individual or of the nation. Self-ignorance is the parent of pride, of presumption, of vain-glory. Self-knowledge, and with it self-judgment, and so an unaffected humility, are the gifts of the religion of Christ, and His religion alone.

Another danger, which is in a sense the outcome of all others, is a disposition to be content with the semblance of character, even when there is no reality of personal worth. This is one of the perils of all generations; it never needed to be more guarded against than in our day. Against it every principle of the Gospel puts us on our guard. If there be one characteristic to which Christianity attaches eminent importance it is that every man at the centre of his being shall be precisely what he professes to be. Reality at the very bottom of the soul is the one foundation stone without which it will never proceed to build. Genuineness of character is the one requisite, without which Jesus Christ will recognize the discipleship of no one. All men hate hypocrisy in others; all are indignant when imposed upon by shams of character in other people.

But contentment with reputation instead of character is one of the commonest, as well as one of the most fatal, faults of our modern life. Many causes have contributed to its creation. Unbelief and the divorce of religion from morality prepare the way for it, the craving of wealth and the vain-glory which the possession of wealth often inspires give strength to it when once in existence. The publicity now given to the sacred privacies of life, and the new function of the personal interviewer, all prompt to keep up appearances to make a fair show for the eyes of others, whatever may be the real state of the inner man and his private life. To suppose that publicity of life will insure transparency of character, or that to have all eyes turned on one will compel sincerity of heart, is to suppose what neither good sense nor experience warrants. The fact is that the temptation to put on appearances, to build an imposing paste-board front, will be strong just in proportion to the need there is of appearing well in the eyes of men. No man more needs to watch and fight against the demon of pretense than he who courts reputation, or who seeks some boon dependent on the good-will of others.—*President Robinson, of Brown University.*

Endeavor to be always patient of the faults and imperfections of others; for thou hast many faults and imperfections of thy own, that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mold another in conformity to thy will?—*Thomas à Kempis.*

The strength of the Church lies not in the oratory of the pulpit, but in the oratory of the closet.—*Spurgeon.*

Useful Hints and Recipes.

NUTMEG IN GINGER BREAD.—If nutmeg is grated and mixed with the ginger in hard gingerbread, a piquant flavor is given to it.

THE BEST SORT OF APPLE PUDDING.—An excellent pudding is made of tart apples stewed, and then put in layers with fine crackers or bread crumbs. While the apples are still hot stir sugar and a little butter in with them. This should be baked for half an hour. A little sweet cream is a great addition, but it is good without any sauce.

HOW TO MAKE SWEET PICKLE.—So many of the small fruits, such as blackberries, plums, etc., are delicious pickled that a general rule for making a sweet pickle is desirable. To seven pounds of fruit allow two pounds of sugar, one quart of vinegar, and spices to your taste. Cassia buds make a very delicate flavor, but are somewhat expensive when compared with other spices.

HOW TO COOK THE ROUND OF BEEF.—A nice way to cook a

Youth's Department.

PERSEVERANCE.

One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended:
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral workers,
By their slow and constant motion,
Have built those pretty islands
In the distant dark-blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated effort
Have been patiently achieved.

Then do not look disheartened
On the work you have to do,
And say that such a mighty task
You never can get through:
But just endeavor, day by day,
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain!

"Rome was not builded in a day,"
The ancient proverb teaches,
And nature, by her trees and flowers,
The same sweet lesson preaches.
Think not of far-off duties,
But of duties which are near,
And having once begun to work,
Resolve to persevere.

—Exchange.

THE WONDERFUL FLIGHT OF THE HAWK.

Two hawks, writes Richard Jefferies in the *St. James' Gazette*, come over the trees, and, approaching each other, rise higher into the air. They wheel about for a little without any apparent design, still rising, when one ceases to beat the air with his wings, stretches them to their full length, and seems to lean aside. His impetus carries him forward and upward, at the same time in a circle, something like a skater on one foot. Revolving round a centre, he rises in a spiral, perhaps 100 yards across, screwing upward, and at each turn ascending half the diameter of the spiral. When he begins this it appears perfectly natural, and nothing more than would necessarily result if the wings were held outstretched and one edge of the plane ~~slightly bowed. The impetus of the~~ flight, the beat of strong pinions, and the swing and rush of the bird, evidently suffice for two or three, possibly for four or five, winding movements. But the time comes when I begin to be puzzled at the continuation of this strange upward movement. But whatever my speculations about the exhaustion of original impetus, the pull of gravitation, and the rest of it, up goes the hawk, round and round like a woodpecker climbing a tree; only the hawk has nothing tangible in which to stick his claws and to rest his tail against. Those winding circles must surely cease; his own weight alone must stop them, and those wide wings outstretched must check him. Instead of which, the hawk rises as easily as at first, and without the slightest effort—no beat of wing or flutter, without even a slip or jerk, easily round and round. His companion does the same, often, perhaps always, revolving the opposite way, so as to face the first. It is a fascinating motion to watch.

The graceful, sweeping curl holds the eye; it is a line of beauty, and draws the glance up into the heights of the air. The darker upper part of one is usually visible at the same time as the lighter under part of the other, and as the dark wheels again the sunlight gleams on the breast and under-wing. Sometimes they take regular curves, ascending in an equal degree with each; each curve representing an equal height gained perpendicularly. Sometimes they sweep round in wide circles, scarcely ascending at all. Again, suddenly one will shoot almost perpendicularly, immediately followed by the other. Then they will resume the regular ascent. Up, like the woodpecker round a tree, till now the level of the rainy scud which hurries over in wet weather has long been past; up till to the eye it looks as if they must soon attain to the flecks of white cloud in the sunny sky to-day. They are in reality far from that elevation; but their true height is none the less wonderful. Resting on the sward, I have watched them go up like this through a lovely morning atmosphere till they seemed about to actually enter the blue, till they were smaller in appearance than larks at their highest ascent, till the head had to be thrown right back to see them. This last circumstance shows how perpendicularly they ascend, winding round a line drawn straight up. At their very highest they are hardly visible, except

when the under-wing and breast passes and gleams in the light.

All this is accomplished with outstretched wings held at full length, without flap, or beat, or any apparent renewal of the original impetus. If you take a flat stone and throw it so that it will spin, it will go some way straight, then rise, turn aside, describe a half-circle, and fall. If the impetus kept it, it would soar like a hawk, but this does not happen. A boomerang acts much in the same manner, only more perfectly; yet, however forcibly thrown, the *vis* soon dies out of a boomerang. A skater gets up his utmost speed, suddenly stands on one foot and describes several circles; but in two minutes comes to a standstill, unless he "screws," or works his skate, and so renews the impulse. Even at his best he only goes round, and does not raise his weight an inch from the ice. The friction of the air soon causes the velocity of a bullet shot from a rifle to decrease, and the pull of gravitation after a short distance drags at an express ball driven by an extra charge. When these facts are duly considered, it will soon be apparent what a remarkable feat soaring really is. The hawk does not ascend in a spiral, but every now and then revolves in a circle—a flat circle—and suddenly shoots up with renewed rapidity. Whether this be merely sportive wantonness or whether it is a necessity is impossible to determine; but to me it does not appear as if the hawk did it from necessity. It has more the appearance of variation; just as you or I might walk fast at one moment and slowly at another, now this side of the street and now the other. A shifting of the plane of the wings would, however, in all probability give some impetus; the question is, would it be sufficient? I have seen hawks go up in sunny and lovely weather—in fact, they seem to prefer still, calm weather; but, considering the height they attain, no one can positively assert that they do or do not utilize a current. If they do, they may be said to sail (a hawk's wings are technically his sails) round half the circle with the wind fair and behind, and then meet it the other half of the turn, using the impetus they have gained to surmount the breeze as they breast it. Granting this mechanical assistance, it still remains a wonderful feat, since the nicest adjustment must be necessary to get the impetus sufficient to carry the birds over the resistance. They do not drift, or very little. My own impression is that a hawk can soar in a perfectly still atmosphere. If there is a wind he uses it; but it is quite as much an impediment as an aid. If there is no wind he goes up with the greater ease and to the greater height, and will of choice soar in a calm. The spectacle of a weight—for, of course, the hawk has an appreciable weight apparently lifting itself in the face of gravitation and overcoming friction, is a very striking one. When an autumn leaf parts on a still day from the twig it often rotates and travels some distance from the tree, falling reluctantly and with pauses and delays in the air. It is conceivable that if the leaf were animated and could guide its rotation, it might retard its fall for a considerable period of time, or even rise higher than the tree.

CURIOS FISHES.

I don't suppose you think there are any fishes that can either walk or live any time out of water. Yet there are. The gurnard is one of the most important of the walking fishes. M. Deslongchamp had an artificial fish-pond on the shores of Normandy, in which several of these creatures were. When he waded in the pond he could easily see all their movements. On one occasion, when he was watching them in this way, he saw them close their fins against their sides, and walk along the ground by means of six slender legs, three on each pectoral fin. By these they can walk very fast. The square-browed multhead can also walk, and can live out of water. Sometimes it spends two or three days creeping over the land. The reason that all fishes cannot stay out of water is because they are so made that they have to breathe air through water. All fishes are this way, but some can carry water in their gills both for breathing and drinking purposes for several days.

The grouper fish is very queer in that it will swallow such curious things, which you think it could not possibly digest.

One was caught on the coast of Queensland which, when opened, was found to have in its stomach two broken bottles, a quart pot, a preserved milk-tin, seven crabs, a piece of earthenware encrusted with oyster shells, a sheep's head, some

mutton and beef bones, and some oyster shells.

There is a crab in the Keeling Islands, that lives on the land all day, returning to the water only at night to moisten its gills. It also eats cocoanuts, opening the shell with its huge claws, and the natives of the islands say that it climbs the trees to get them. This, however, is not known.

Thus we see that there are some very curious fishes; yet none of them have mind, and are not to be compared with man. Let us be thankful, then, that God made us human beings, and not fishes.—*The Pansy.*

INDIAN FABLE.

"A base person should not be raised to high estate."

In the forest of the South once lived a very holy Muni, who by extraordinary austerities, had gained almost unlimited powers over nature. He was also a kind-hearted man. One day he saw a crow carrying off a little mouse. He bade the crow give it up, and reared it with grains of rice till it had grown up to full mousehood. One day, as the mouse was playing near him, it saw a cat, and in terror ran up the Muni's leg to take shelter in his bosom. "Poor mouse," said the Muni, "be thou a cat." And so it was. Puss now inspired terror but felt none, until one day a big dog came up. Puss put up her back in horror. "Poor pussy," said the Muni, "be thou a dog." And so it was. "Who is afraid now," thought the dog. But one day having seen a tiger prowling about, he came to the Muni with his tail between his legs. "Poor dog," said the Muni, "be thou a tiger." And so it was. The tiger staid with the Muni, who thought of him only as a pet mouse. Seeing them together, people said: "Ah! there is the saint and the tiger that was once a little mouse." Upon this, the tiger began to reflect within himself: "As long as this Muni lives, everybody will know from what a low condition I sprang. Therefore, I must get rid of him." But the Muni, seeing the tiger ready to spring said, "Wicked tiger be thou a mouse again." And so it was; and the mouse was presently picked up by a bird, and never came down again.—*In Thirlwall's Letters to a Friend.*

NOT TRUSTWORTHY.

By Frank H. Stauffer.

One afternoon a gentleman was shown into Mr. Lamar's library.

"Mr. Lamar," asked the visitor, "do you know a lad by the name of Gregory Bassett?"

"I guess so," replied Mr. Lamar, with a smile. "That is the young man," he added nodding toward Gregory.

The latter was a boy aged about 14. He was drawing a map at the wide table near the window.

"A bright boy, I should judge," commented the visitor, looking over the top of his glasses. "He applied for a clerkship in my mill, and referred me to you. His letter of application shows that he is a good penman. How is he at figures?"

"Rapid and correct," was the reply.

"That's good! Honest, is he?"

"O yes," answered Mr. Lamar.

"The work is not hard, and he will be rapidly promoted, should he deserve it. O! one question more, Mr. Lamar; is the boy trustworthy?"

"I regret to say that he is not," was the grave reply.

"Eh!" cried the visitor. "Then I don't want him."

That ended the interview.

"O uncle!" cried Gregory, bursting into tears.

He had set his heart upon obtaining the situation, and was very much disappointed over the result.

"Gregory, I could not deceive the gentleman," Mr. Lamar said, in a low tone, more regretful than stern. "You are not trustworthy, and it is a serious failing; nay, a fault, rather. Three instances occurred, within as many weeks, which sorely tried my patience, and cost me loss of time and money."

Mr. Lamar's tone changed into one of reproach, and his face was dark with displeasure.

"I gave you some money to deposit in bank," he resumed. "You loitered until the bank was closed, and my note went to protest. One evening I told you to close the gate at the barn. You neglected to do so. The colt got out through the night, fell into a quarry, and broke its leg.

I had to shoot the pretty little thing to put an end to its suffering."

Gregory lifted his hand in a humiliated way.

"Next I gave you a letter to mail. You loitered to watch a man with a tame bear. 'The nine o'clock mail will do,' you thought. But it didn't, being a way mail, and not a through mail. On the following day I went fifty miles to keep the appointment I had made. The gentleman was not there to meet me, because he had not received my letter. I lost my time, and missed all the benefit of what would have been to me a very profitable transaction. It is not too late for you to reform; and unless you do reform your life will prove a failure."

The lesson was not lost upon Gregory. He succeeded in getting rid of his heedless ways, and became prompt, precise, trustworthy.—*Sunday-School Times.*

BE HONORABLE.

Boys and young men sometimes start out into life with the idea that ones success depends on sharpness and chicanery. They imagine if a man is able to "get the best of a bargain," no matter by what deceit and meanness he carries his point, that his prosperity is assured. This is a great mistake. Enduring prosperity cannot be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are forever working against him. The future of that young man is safe who eschews every shape of double-dealing, and lays the foundation of his career in the enduring principles of everlasting truth.—*Young Folk's Rural.*

FAIRY HANDS AND FEET.

Little white hands have never
Known what it is to work;
Yet they are busy ever,
With never a wish to shirk.

Never a moment idle,
Never at all o'ertasked;
Whatever another calls for
Bringing as soon as asked.

Running with slippers, and also
Bringing an evening kiss,
Waiting for papa's blessing
To all her with happiness.

Placing a chair for mamma
Without being asked at all;
Soothing the fretting baby,
Shaking its rattle small.

Playing when papa's reading,
Still as a little mouse;
Never with clash or clatter
Righting her little house.

Never intrusive, only
Ready to come and go,
As papa and mamma wishes,
Little face all aglow.

—Exchange.

HANS CHRISTIAN ANDERSEN.

The following anecdote, related in his "True Story of my Life," is characteristic of his gentle and trustful spirit:

"Sometimes during the harvest, my mother went into the field to glean. I accompanied her, and we went like Ruth in the Bible to glean in the rich fields of Boaz. One day we went to a place, the bailiff of which was well known for being a man of a rude and savage disposition. We saw him coming, with a large whip in his hand, and my mother and all the others ran away. I had wooden shoes on my bare feet, and in my haste I lost these; and then the thorns pricked me so that I could not run; and thus I was left behind and alone. The man came up and lifted his whip to strike me, when I looked in his face and exclaimed involuntarily, 'How dare you strike me when God can see it?' The strong, stern man looked on me, and at once became mild. He patted me on my cheeks, asked my name, and gave me some money. When I brought this to my mother, and showed it to her, she said to the others, 'He is a strange child, my Hans Christian; everybody is kind to him; this bad fellow even has given him money.'"

PLAYING LIKE A CHRISTIAN.

There were two little children, a boy and a girl who were cousins. They lived near each other, and often played together. They both went to the same Church and Sabbath-school, and they learned to love the blessed Saviour about the same time. One day, not long after this change had taken place, the little boy came to his mother and said, "Mother, I am very sure that cousin Emma is a Christian."

"What makes you feel so sure about it?"

"Because she *plays like a Christian*."

"Plays like a Christian! What do you mean by that?" asked his mother.

"Why you see," said the little fellow, "she is so very different from what she was a while ago. She used to be selfish and ill-tempered. If she didn't have everything her own way she would get cross and say, 'I won't play with you; you are an ugly little boy.' But now you may take away everything she has, and she won't get angry at all. This shows that she is a Christian."

When Jesus came down from heaven, as the angels said in their song at Bethlehem He came to bring "peace on earth." And if we are His children, loving and serving Him, we shall try to make peace wherever we go. Let us seek to have *peaceful thoughts and peaceful feelings*; to speak *peaceful words* and do *peaceful actions*; then we shall be helping to spread "peace on earth," and we shall surely share the blessing that Jesus spoke of when He said, "Blessed are the peace-makers, for they shall be called the children of God."—Dr. Newton.

Pleasantries.

Sydney Smith once said to his Vestry, in reference to a block pavement proposed to be built around St. Paul's, "All you have to do, gentlemen, is to put your heads together and the thing is done."

A minister hearing a boy saying, "Bother these mosquitoes," reproved him, saying that like all other creatures they were doubtless made for some good end. "That may be," said the boy, "but I don't like the end that I feel at any rate."

Before the city directory man takes a census of St. Louis, watermelons are always sent there from Chicago to double up the population. After that an official count is made showing how unreliable St. Louis figures are.

"The bees are swarming, and there's no end to them," said farmer Jones, coming into the house. His little boy, George, came in a second afterward, and said there was an end to one of 'em, anyhow; and it was red hot, too.

A private message to the Boston Post says that the Society for the Prevention of Cruelty to Animals threatens to arrest Jay Gould, Cyrus W. Field, Russell Sage, and a number of other New York farmers. They haven't watered their stock for over a month.

"It is weally quite amusing," remarked a aw-New York dude, after landing in Philadelphia: "I am—aw—used to be admired by the women, don't you know, but to-day as I came down the steps to the Bwood street station, a dozen men began exclaiming 'Hansom, hansom, hansom,' in such a loud tone of voice that I weally could not help overheaving."

An old Negro professed to be indifferent as to a future state, believing that "dey'll make niggers work eben in Heaven." A clergyman tried to argue him out of his opinion by representing that there was no work for him or anyone else to do in Heaven. "You gwo 'way Massa," was his reply. "I know better. If dere's no oder work for culled pussons up dere, dey'll make him shub de clouds along."

"What have you that's good?" said a hungry traveller, as he seated himself at table d'hôte at a Salt Lake City hotel. "O!" said the waiter, "we've roast beef roast mutton, roast pork, and broiled curlews." "What's a curlew?" said the traveller. "Why, a bird; something like a snipe." "Could it fly?" "Yes!" "Then I don't want any curlew. Anything that had wings and could fly and didn't leave this country, I don't want for my dinner."

"Aw, can you tell me, Miss Fair," queried George Washington LaDude, after a brief period of intense study, "why the aw-Ponto's caudal appendage is like a coming event?" "No Mr. LaDude." "Well, aw, it is something to a cur, don't you know—ha! ha!" "Very good, Mr. LaDude, very good.—But can you tell me why your hat is like a bad habit?" "Why er-r, aw; well no—why is it?" "Because it is something to a void." Oh! weally, now, Miss Fair, you are just too bad for anything don't you know?"—*The Judge.*

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
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WEDNESDAY, SEPTEMBER 19, 1883.

The time for the annual sessions of our Synods is upon us, and our people will look forward to the meetings with great interest. Since the inauguration of the Peace movement, these meetings have been far more pleasant than they had been for years previously. For some time men dreaded to go to them because they were sure of conflicts and discordant feelings. Now, however, since the discussion of old dead issues have been set aside as unprofitable, everything is more encouraging. An era of good-will has dawned and a better understanding has followed.

It has been found, however, that mere cessation from useless strife is not sufficient. There is aggressive work required of us, not only as necessary for the maintenance of peace, but because of the positive demands that the cause of Christ is now making. The increase of Gospel ministers, the strengthening of interests already established, and the extension of the Church in home and foreign fields, are matters which challenge our attention and call for the exercise of all the ability God has given us.

Every man to be true to his trust must divest himself of prejudices and work harmoniously for the good of the Church. There should be thorough discussion of the needs of the Church and the best way to supply them, and steps should be taken for the steady development of all our resources.

In order to this, however, we need enlightenment and power from on high, and the Church will lamentably fail, if it neglects to invoke the influence of the Holy Ghost. How many are now praying for the blessing of God upon the Synods?

The Stated Clerk of the Potomac Synod in a card published this week recites the privileges allowed by the railroad companies to those who may wish to attend the sessions of that body next month. A correspondent on the subject says: "I understand that the company offering these rates extends the time to thirty days, and grants the privilege of stopping off at any desired point. It is to be hoped, as the rates are so low, that every pastor and delegated elder will endeavor to go. At these rates, it is certainly within the reach of every charge to provide for the expenses of pastor and elder. The amount each member would have to pay would be small. It would be a shame and a disgrace, to the Potomac Synod, to go down there with a corporal's guard. Let there then be such a turnout as will properly represent the Reformed Church, and as will serve to strengthen the hands and comfort the hearts of those brethren who have been struggling for years in that section of the country and the Church."

Spurgeon, in answer to a question put to him, replied that a man might be a Christian and belong to a brass band, but that it would be a very hard matter for his neighbor to be one.

The Sunday-school belonging to the Congregational Church at Oakland, Cal., has made a new departure. It has voted to pay its superintendent a regular salary, so that he can give his whole time to the work.

One in every twenty-eight members of the Primitive Methodists in England is a local preacher. That ought to develop all the talent for speaking that the Church possesses.

The N. Y. *Observer* says: "According to a wise arrangement the Presbyterian Churches of this country concentrate their attention upon some particular mission field each month. Japan has been designated for September, and just at this time there is an unusual religious awakening in that empire, and many are becoming Christians. Within the last four months the missionaries of the American Board have added about 200 members to

their native churches. About fifty have applied for baptism to the Presbyterian Church at Kiriu. The Methodist Mission in Yokohama has, in the same time, added between eighty and ninety members to its churches. The Evangelical Alliance of Japan in its report for the year 1882 states that there are in Japan 93 organized churches, the total membership being 4,987, of whom 4,367 are adults. During the year 796 adults and 99 children were baptized. The number of ordained native preachers and pastors has increased from 38 last year to 49 at the present time."

In this connection we note that it has been predicted that in twenty years Japan will be prevailingly Christian, and men not given to mere speculation have declared this to be very probable. Such things are to be estimated by factors and forces which are cumulative, and it is easy to see how the conversion of nations may be brought about in a very short time. The vantage ground already gained, the rapid progress the truth is making, and the thousand circumstances the Lord is overruling for the spread of His kingdom, all point to speedy work. What part are we going to have in it?

The receipts of the Chautauqua Assembly this year for the gate-money, tuition, etc., were over \$40,000. Seventy-five thousand persons are said to have been in attendance. Last year the expenses of the meeting, lecture, etc., were \$16,000, and the gate money, \$25,000.

The first stone of the monument erected to the English Martyr Missionary, John Williams, of Erromanga, was laid by a son of the South Sea Islander who slew him.

A Philadelphia clergyman was to receive an educated parrot as a fee for marrying a couple, and loaned the groom two dollars and a half to buy a cage in which to bring it home, but never heard of the parties afterwards.

Mr. Dwight L. Moody addressed a large audience in the Hall of the Young Men's Christian Association in this city on the 11th inst. His presence and his earnest words excited much enthusiasm. He has since delivered the same address in Baltimore.

OVERDOING THINGS.

Our Lutheran friends are preparing for the celebration of the 400th anniversary of Martin Luther's birth with great enthusiasm, and this is commendable. The Protestant world will sympathize with this movement, for no one is disposed to deny him his proper place in the Reformation of the XVIth century. The abuse which some of the Roman Catholics are trying to heap upon him only shows the animus of the writers, and will react in his favor. But it seems to us that it would be well to pray that Martin Luther be saved from some of his friends. There are fanatics among them who exclude every one else from all credit of the Reformation. Wickliffe, and Zwingli, and Calvin, and a host of heroes and martyrs, had nothing to do with the revival of evangelical truth, and get an occasional ungracious kick over the head as heretics or hinderers.

Sometimes the claims set up for Luther's Catechisms and the Augsburg Confession are simply preposterous. A tract published by the "Pastoral Association II. Conf. Pa. Synod," in speaking of these last says, "These Catechisms and Confession help us also at this day to reject the errors of modern sects; for where sects differ from the doctrines and Confession they plainly depart from the teachings of the Bible." When it is remembered that these people hold the Lutheran Church to be the only true visible Church of Christ, and that all others are sects, this seems cool. This thing of making the Augsburg Confession infallible is sickening. The talk about the normative authority of the Bible does not alter the case in the least. The clear assertion is, that no one can differ from the doctrines of the Confession without differing from the Bible. The kind words that Giesler, Dr. Schaff and other Reformed historians have said about the Augsburg Confession, for which, by the way, Melanchthon receives no credit in this tract, are quoted as favoring this presumption, and the tract is thrown among Reformed people, with bigoted remarks from pulpits and in private, in such a way as to create disgust. The simple answer to all this is, that while Giesler, Schaff, and others are willing to admit the merits of the Augsburg Confession, they

never subscribed to it, but found others that suited them better, and did not think they thereby departed from the truth of the Bible.

Another point of weakness in the tract is the display of figures, for instance, claiming 3500 Lutheran ministers, as though they were one in faith, whereas they cannot live in the same Synods and are continually disintegrating and forming new ones. The Augsburg Confession does not keep them from differences which are as wide as that between many different denominations. We do not object to the figures, but think it strange that those who say that a large number of the ministers are not Lutheran, should flaunt them when it suits their purpose.

Such tracts as these assiduously circulated in certain localities will do much to lessen the zeal which common Protestantism might be made to feel in the anniversary of the great Reformer's birth.

ROANOKE—A DISAPPOINTMENT.

The forward step toward the founding of a Reformed Church at Roanoke, Va., has again come to a halt. All was ready; the way was open and the missionary secured; but we are now informed that the people to whom he ministers overpowered the Classis of Juniata with arguments and appeals against the removal of their esteemed pastor.

It would be pleasant to know that ministers generally have such devoted flocks; but this one seems almost exceptional. It would be equally pleasant for those who are specially interested in the Roanoke mission, if they could secure just such a man for the field, one that is hard to get, whose faithful people are ever watchful at the gates against the incursions of Classical committees, like the one that threatened the peace and prosperity of the St. Clairsville charge. We have nothing to say, except to congratulate those good people on their success in retaining their pastor, and to mingle our regrets with those of the Church at large who are grievously disappointed with the result.

But of course it does not mean failure as to the Roanoke mission. We rather look now for a new and more general interest in it. This new failure is of a kind that will tend to urge forward the enterprise. The willingness of one of our most promising young ministers to leave a devoted people and agreeable surroundings, to work for the Church in a new and unbroken field, may stimulate the heart of some other man of like calibre and missionary spirit. We are calling and waiting for just such a man—and hope we shall not have long to wait, as the matter is urgent. Let him step forth and offer himself for this service. K.

LOYALTY.

The word, loyalty, has been much discussed. In countries where there is a royal family, it is used to express the attachment and sense of allegiance, which the people feel for their rulers. Where subjects are true and faithful to the king, submitting cheerfully to his authority, and absolutely refusing to know anyone else in this relation, they are said to be loyal. There are those who contend that a republican form of government makes no room for this feeling of faithful attachment. But some of the authorities leave no doubt that the word is properly used to express a right attitude, not only of citizens toward the government, but of children toward parents, of college-students toward their college, and of Christian people toward their Church and pastor. It is of this latter that we wish to say a few words.

There is a fine sense of attachment, very pleasant to observe, on the part of some people toward their Church and minister. And we frequently meet with just the reverse also. The former is to be commended, especially when kept within proper bounds. The latter is to be condemned, in almost every instance. In conversation with a Reformed family, a short time ago, it transpired that of five children, the regular pastor had baptized but one. A Lutheran minister had baptized two, and a neighboring Reformed minister, the other two. And the pastor, since gone to his rest, was highly esteemed by his people and very successful in his work. When asked why the pastor had not been called on to perform this service, no reason could be given but that it seemed good to the parents to have some one else. Now this shows, not only a very loose sense of Church order and ministerial courtesy, on the part of the ministers who came into a brother's fold and performed

these ministerial acts, but it is evidence of a want of right feeling on the part of this family toward the pastor. They were not loyal. They did not have a proper sense of attachment toward their spiritual shepherd. There was no consciousness of the fact that their pastor was something more, to them than any other minister. All ministers were alike in their estimation. One was just as good as another. They had never come to understand that the pastoral relation is a real relation, just as sonship or parentage is something real. They could not recognize this. And the feeling of loyalty which it engenders, when it is made account of, was consequently absent. Such persons will heed the voice of a stranger, very often in preference to that of their own shepherd.

On the other hand there are those who feel and act very differently. We meet with frequent examples of this class also. They are persons to whom Church and pastor are very dear. They feel a kind of ownership in them. They identify themselves with them in thought. Any dishonor shown the Church, any slight put upon the pastor, is received almost as a personal affront to themselves. We have known men, who were not confirmed members of the Church, to have this feeling of true and faithful attachment. The parents may have been members, wife or children may have belonged, in some way they came to look upon a certain Church as their Church. Such men are not always distinguished for piety. They may have some bad traits of character. But when anyone is sick, when a child is to be baptized, a marriage to be solemnized, or a funeral service to be held, it is always the pastor of their Church that is called on. We, who are pastors, can appreciate such men. We feel that their loyalty is an admirable quality in them. They give one a most comfortable sense of security. One feels at home with them. It is a delight to render them a pastoral service.

Without this feeling of loyalty on the part of the membership of a congregation it will be impossible to reach the best results. The pastor will feel that he is being watched. He has a consciousness that he is regarded as a suspicious character. His people do not give him their confidence. He must be guarded in what he says, lest it might not meet with the approval of those whom he is serving. He is made to feel that his words do not gain entrance into the hearts of his hearers, because they are his words. That does not give them any additional advantage. No one can preach well, or lead a congregation successfully in any Christian enterprise, under these circumstances. The pastor's position is an uncomfortable one, and his ministrations are as unsatisfactory to himself as to the others. The people receive little benefit from his labors, when this is the state of affairs. The word preached does not profit, not being mixed with faith in those who hear. Many men have no other reason for believing a thing than that a certain man, in whom they believe, said so. The majority of the congregations have no time to examine into the truth of what they hear from the pulpit. How important, to them, that a pastor should have their confidence, that what he teaches may be received into honest and believing hearts.

For a comfortable and homelike place, therefore, and for effective gospel work and growth in grace and knowledge, and in bringing forth spiritual fruit, on the part of the people, commend us to a loyal and devoted congregation. L.

THE LOST TRIBES OF THE PALATINATE.

IV.

The Stone-Arabs Settlement.

The Spring of 1723 found the Palatines in the Schoharie Valley in preparation for departure from their seven little dorfes, where they had hoped, upon their arrival some ten years before, to find a permanent home. Conrad Weiser led a colony of thirty-three or more families to a branch of the Susquehanna river, whence they proceeded southward to Pennsylvania, finally settling on the banks of the Swatara and Tulpehocken, where their descendants still reside.

A larger number made their way into the Mohawk Valley, whose history we propose briefly to follow. The Schoharie is a tributary of the Mohawk, entering it upon the right or south bank, at a place then occupied by a military structure erected in 1711 and known in 1723 as Fort Hunter. As the poor Palatines, had no reason to linger at a place bearing the name of their powerful oppressor, they doubtless hastened past this point, turning westward up "Old Mohawk's bright and sunny

vale," to a point which now bears their names, easily identified by a station on the New York Central Railroad known as "Palatine Bridge." They were now some fifty miles distant from their late settlement, and in a district of country consisting of high table-lands, overlooking the narrow valley of the Mohawk.

This was, at that time, the extreme western frontier, and here at first, they concluded to make their new settlement. The soil was fertile, and the country well watered and timbered, was in many respects finely adapted to their wants, yet not as congenial to them as the Schoharie district, which was more like their native Rhine-land.

Among those who assumed the leadership of this party, was one Elias Garlock, the first and long the only magistrate in Schoharie. To a son perhaps, or some other relative of his, the original grant of land was made, a record of which occurs in the following language: "On the 19th of October, 1723, a patent of 12,700 acres called Stone-Arabs, north of the Mohawk in what is now Montgomery County, was granted to John Christian Garlock and others for the benefit of the Palatines." The name Stone-Arabs is still retained in a considerable section of the country in the vicinity of Palatine Bridge. In the centre of this district stand two churches, Reformed and Lutheran, successors no doubt, to the primitive organizations among our adventurers from Schoharie. The glebe here, originally consisted of a platte of land containing fifty-two acres, in more recent time divided into two long and narrow strips of twenty-six acres each, on the eastern end of which stand the Reformed and Lutheran churches, with their respective parsonages.

The Reformed Church in America, although of Hollandish antecedents has fallen heir to the territory in Stone-Arabs, here as well as to the point previously occupied by the Palatines, and ranks the Reformed Church at Stone Arabia among its existing congregations. The building now standing here is a stone structure, erected in 1788 and is in excellent repair, the congregation holding regular service within it, under the direction of the faithful Domine Rev. R. M. Stanbrough. From its belfry a fine view is obtained of the surrounding country, parcelled out into farms with regular boundaries, all under a high state of cultivation, ornamented with excellent buildings and held at a valuation that would astonish the first settlers could they return and re-examine it. The surface slopes down gradually to the south and West to the river's bank, where an ancient building, formerly occupied by the Lutherans, but now unoccupied, still remains, under the name of the "Palatine Church."

And it is said that the Reformed Church at Stone-Arabs was organized in 1739, but some obscurity rests upon its early history, and it may have a higher antiquity than is claimed for it. By permission of Domine Stanbrough we were permitted to translate the preface of their oldest record, from the German, as follows: "Church-book of the Reformed Congregation of Stone-Arabs, held under my service, John Schuyler, Minister at Schoharie and Stone-Arabs; and under the service of Dietrich Lauz, Joost Schnell as Elders and Soverines Dinker and Adam Lauz as Deacons. Given the 24th of October, 174—." V. H.

Communications.

SHALL WE HAVE A MISSION INSTITUTE?

Every thoughtful observer of passing events in the Reformed Church has recently been confronted with the question—What are we going to do as regards the more rapid increase of our ministry? So great has been the number of deaths in our ranks, in addition to the enforced retirement of many others by the infirmities of age or other disabilities, that the graduating classes from our various seminaries, will not nearly fill the vacancies thus created. When to this is added the demand for ministers made by the division and reconstruction of overgrown charges—a movement which has recently set in, and is destined to go on with increasing momentum, as our people come (as they are coming) to a better appreciation of the ministrations of the sanctuary, the question is invested with still greater interest. All over the church, new openings are made yearly for additional pastors. And when to these considerations you add the demand that comes to us from our vast missionary field now "white unto the harvest," stretching all over our country, from the Atlantic to the Pacific, a demand for help, that comes to us from men of our faith, our own "kith and kin," who are beyond the limits of our present organizations of Classes and Synod, the question becomes one of overwhelming magnitude and importance.

As already intimated, at our present rate of gains and losses, the end of the next decade will show our roll of ministers containing no more, if many, names as now. All told, last year our Seminaries—Lancaster, Tiffin and Sheboygan—gave us only nineteen (19) new ministers—a number far short of the number of vacancies made by death and disability. For the coming year, Lancaster will furnish four, Tiffin eight,

and Sheboygan, six—in all only eighteen—and what makes the outlook still more gloomy and discouraging is, that the most careful inquiry has failed to furnish satisfactory (or, indeed, any) evidence of largely increased supply of ministers from these institutions—a state of facts for which these institutions with their professors, are in no sense responsible. They have done and are doing the work committed to them by the church, faithfully and well. The difficulty lies far back of them, and needs not to be discussed here. The question for us now, in this present emergency—in this new era that is upon us is, how are we going to supplement the present limited supply of ministers, until such time as a genuine revival in this department of church life, beginning far back in the family and congregation, will furnish us with all the ministers needed for our work of full classical and theological training? Even if such a revival were to begin at once, we cannot afford to stand waiting until these candidates for the ministry shall have passed through the full course of preparation, which will average at least ten years. In the meantime, there are to be found all over the church—and in almost every charge—men of mature development, from 25 to 40 years old, of sound minds in sound bodies, of fair education, full of the Holy Ghost and zeal for the Lord's work, who, with two or three years study and training, would make good preachers, and in many cases do aggressive, heroic missionary work. Some of our best men now, who are making such pastoral records as will do honor to any minister, have entered the ministry in this irregular way, who never, otherwise, could have found the opportunity for which they yearned, of preaching the everlasting gospel of our Lord.

The question, therefore, is, shall we continue on at this "poor dying rate," waiting for a full supply of ministers in the regular way, or will we avail ourselves of the help of the many even of whom we all know some, who with a two or three years course of study, less scientific and philosophical, than that of our theological schools, embracing the theology of the Heidelberg Catechism, Reformed Catechism, Church History and some instruction in the pulpit art, would do efficient work for the church, enabling her to "tide over" the difficulties lying in her course, and to push forward in all directions, her reconstruction and missionary work? If not we will, at no distant day, wake up to the consciousness that as a church, we are on the retrograde line, and that the work of the Lord, naturally belonging to us, has been given to others, and that proving ourselves unworthy, the candlestick of the Lord will be removed from our midst. *

THE MISSION OF A TUNE BOOK.

In the articles, by "One of the Board," in the late numbers of the MESSENGER, entitled "Hymnal or Hymn Book," the objection most strongly urged against the issuing of a Hymnal is that the tunes affixed to specific hymns may not always be suitable, or acceptable to choirs and worshippers.

It is said, "Certain congregations prefer tunes that have become hallowed to them by use, and association with some of the hymns, and will have no others. Only after years of trial can any committee authoritatively declare these tunes are the best, nay, the only tunes for these hymns."

Now we think that any committee who might undertake to declare that the tunes they had wedded to certain hymns were the best, nay the only tunes for these hymns, would be a very narrow-minded and bigoted committee. Nevertheless, should not the church have sufficient confidence in the committee selected by Synod to regard to the suitability of certain hymns and tunes was more to be relied upon than that of individual choirs and congregations.

We freely admit that there is nothing more tender and beautiful on earth than the hallowed associations of years, especially in the matter of hymns and tunes, but no committee would have a right to allow individual associations, no matter how hallowed, to influence them in the preparation of a Hymnal for the church at large.

One of the chief uses of a Hymnal, as we understand it, is that it should educate the people into a higher, truer, purer order of church music, and the Synod in the selection of a committee to prepare an educational musical work for the church, had regard, or should have had regard, to the appointing of persons on the committee in whose musical education and culture they had the fullest confidence.

It is a great mistake to suppose that it requires simply musical instinct and feeling to adapt suitable tunes to suitable words. It certainly requires instinct and feeling to do so, but that instinct and feeling must likewise be educated, strengthened, enlarged by a course of thorough discipline and training.

We all know that hardly one choir leader in fifty has the power of wedging hymns and tunes in such a way as will bring out the true spiritual inwardness of both, and it is simply because most choir-leaders and amateurs, trust entirely to personal instinct and feeling. We have no more right to expect undisciplined mathematical instinct and feeling to prepare a suitable text book in mathematics for the use of a college, than we have to expect undisciplined musical feeling to prepare an educational Hymnal for the use of the church.

One of the strongest arguments to my mind in favor of a Hymnal, if it is to be educational at all, is that it takes away from choirs and congregations the option of selecting their own tunes for public worship. Certainly tunes selected with unbiased judgment, by a thoroughly competent committee, should grow in favor, and in the end prove their power and worth, even if they are not at first acceptable.

There is one other point to which we would more particularly call the attention of Synod, and that is, if either Hymnal or Tune Book is brought out it should be placed in the hands of a competent editor, who will thoroughly prepare and revise the harmonies, correct proof, and attend to all technical matters in its publication.

The committee, of course, have confined themselves simply to the selection of proper music, and there is, therefore, a great deal in the way of harmony, as the work now stands, that needs thorough revision.

One reason that there has been so many failures of Hymnals and Tune Books is in the fact that the harmonies are often altogether unsuited for congregational use. In the proper harmonization of a tune, the different parts, tenor, alto, and bass, must not keep up a tumultuous accompaniment to the soprano, but each must have a simple beautiful progression of its own, neither too high nor too low, with no jumping or skipping about, with no extended or difficult intervals, the parts not too widely separated, and all mingling and commingling together in one rich perfect whole.

Now one can easily see that work of that kind, so finished that all art is concealed by the perfect simplicity of the movement, cannot be done by an amateur or self-taught musician, it requires a skilled workman, one who has had a thorough collegiate education in harmony, and a practical course of training for years in part writing.

One of the best illustrations of good, simple, rich harmonization, well adapted for congregational use, is to be found in Tucker's Hymnal, (published by F. I. Huntington & Co., N. Y.), prepared under most competent musicians for the

use of the Episcopal Church. No one seeing the success of this work, and the wide educational effect it has exerted, can help but be convinced of the wisdom shown in the judicious expenditure of a few hundred dollars in the preparation of a Church Hymnal. A. N.

HARVEST HOME FESTIVAL AND CHURCH WORK CONVENTION.

The 5th and 6th days of this month were red-letter days in the history of the Middletown congregation, Md. Pastor Hoffmeier, who is also president of the 2d District Convention of the Maryland Classis, issued a call for a meeting on the above named days, with an accompanying programme, which follows, viz:

Wednesday morning, Harvest sermon, Rev. A. L. Heller. Address, Rev. W. H. Skyles. Afternoon, sermon, Rev. S. M. Hench. Address, Rev. S. S. Miller. Evening, Our young men. What can they do for the church and Sunday-school? Rev. A. Shulenberger.

Thursday morning, The pastoral relation and the consequent duties of pastor and people, Rev. M. L. Shuford. The importance of church papers for church people, Rev. Dr. Staley. Afternoon, Catechization—its history, design and benefit, Rev. S. S. Miller. Home Missions, what they have done for the Reformed Church, Rev. H. St. John Rinker. Evening, The Sunday-school Teacher's Mission, Rev. H. I. Confort.

The morning and afternoon services, with their sermons and addresses, interspersed with appropriate anthems and hymns, were, in the opinion of the writer, a full and fitting expression of the Harvest Home idea, and doubtless left a distinct and lasting impression upon the very large congregation in attendance, and as their first fruits, resulted in offerings for beneficiary education (mainly) to the amount of seventy (70) dollars. The afternoon service was the Children's Harvest Home service, they contributing their share to the thank-offerings of the congregation. In the evening the proper work of the convention began, when Dr. Shulenberger made the opening address, and was followed by most of the members of the convention in short, pointed and fitting speeches, which, with the singing of appropriate hymns, held the audience in profound attention for over two hours.

The discussions of Thursday were attended by even larger audiences than those of the previous day, and the interest of the congregation and community not only gave no signs of abatement, but continued to increase apparently to their close at quarter of ten o'clock, Thursday night. The members of the convention all seemed thoroughly and well prepared for the work assigned them in opening the various topics, laying good foundation for the subsequent discussions. Many excellent things were said in regard to pastoral work, church-member's work, Sunday-school training, church literature and church papers. Some strong things were put in behalf of the MESSENGER and catechization. As regards this latter, the writer can not allow the opportunity to pass without saying that Bro. S. S. Miller would do the church a good service by putting his address on the History of Catechization into some permanent shape. Bro. Rinker of Virginia, delivered a stirring missionary address, to which a special flavor was given by the recital of his own missionary experience in the valley of Va. This address was followed by some remarks on the question, What is the Reformed Church going to do for missions? in which the necessity of a mission institute for the preparation of men somewhat advanced in life, for the doing of mission work was earnestly discussed.

The interest of the convention reached its climax in the evening session, when the mission of the Sunday-school teacher, was discussed by the brethren Comfort, Echbacher, Heller, Miller, Skyles and Milburn of the M. E. Church. The last named speaker, a very genial, Christian gentleman, added not a little to the interest of the evening, and was in full accord with the catechetical sentiment to which such strong utterance was given.

The abundant seed sown during this meeting will doubtless be crowned with an abundant harvest in time to come. *

GERMAN SYND OF THE EAST.

This Synod met in general convention to hold its annual sessions, on Wednesday, September 12th, at 7.30 P. M., in the Reformed Bethlehem Church, on Norris street, below Trenton avenue, Philadelphia, of which Rev. J. G. Neuber is pastor. The opening sermon was preached by Rev. J. Roeck, the president of last year. He took his text from 2 Cor. 12: 9, and delivered a sermon well suited to the occasion, full of wholesome counsel and encouragement. After the services, Synod organized in electing J. C. Hauser, from Baltimore, Md., as president, and E. A. Dahlman, from Philadelphia, as corresponding secretary. Rev. C. Borchers is stated clerk.

Rev. W. J. Kershner, of Allentown, Pa., was recently elected pastor of the Sinking Springs charge in Berks county, which now consists of the Sinking Springs and the Hain congregations, (not Hain and Spring city, as last week's MESSENGER had it.) He was unanimously elected, and will accept the call. The charge numbers over 1,000 confirmed members. The church at Sinking Springs will now no doubt, soon be remodeled, which is greatly needed, and which has been in contemplation for some time. This charge was served by Rev. W. F. F. Davis, until his death last spring. There are still five charges in Lebanon Classis vacant. Several have pastors in view and will soon be supplied.

Rev. W. Donat, pastor of the Jerusalem charge in Schuylkill county, recently held his harvest home services in his two congregations. The offerings were in both instances larger than ever before, viz.: Jerusalem, \$26.85; Summer Hill, \$53.15. The church at Schuylkill, Haven, (Jerusalem) is now being frescoed and a large chandelier will be added, which will then complete the church.

Rev. Eli Keller, pastor of the Zionsville charge in Lehigh and Berks counties, held the harvest home services in his four congregations, and the offering amounted to \$156.39.

The harvest home offerings in the Moore township charge, Northampton county, Pa., amounted to \$77.88, Rev. J. Smith pastor.

In the Cherryville charge of Rev. J. W. Mabry, Northampton county, Pa., the harvest home offerings amounted to \$73. Besides this amount the sum of about \$100 was recently contributed for a benevolent object.

The St. Paul's Reformed Church at Mahanoy city, Pa., Rev. H. A. Keyser, pastor, is being enlarged to accommodate the growing congregation. When completed it will be a large and neat building.

Synod resolved to meet in annual sessions next year, in the city of Pittsburgh, Pa., on the second Wednesday of September.

On Thursday evening, a synodical missionary anniversary was held, on which occasion Rev. J. C. Hauser and Rev. C. Gundlach, delivered addresses. On Friday evening preparatory services for the holy communion took place. The sermon was preached by Rev. W. Walenta. Most of the clerical members of the Synod occupied the pulpits of the different German churches in and about Philadelphia, on Sunday.

Statistics:—Ministers, 41; Congregations, 40; Members, 10,010; Baptisms, 1,749 Children, and 11 Adults; Confirmed, 685; addition by certificate and renewed profession, 461; Deaths, 506; prepared under most competent musicians for the

Sunday schools, 40; Sunday-school Scholars, 6,942; Students of Theology, 2; Benevolent Contributions, \$5,589, for Congregational Purposes, \$66,048. Increase in Church Members, 541, in Benevolent Contributions, \$240, for Congregational Purposes, \$12,789. G.

THE HEIRS OF REV. JOHN CONRAD STEINER.

The heirs of this clergyman, who came from Winterthur in Switzerland, and preached at Frederick and Philadelphia, dying at the latter place, July 6, 1762, are called upon by the Supreme Court of the Canton of Zurich "to present their names to the Swiss Legation in Washington, D. C., and at the same time to file duly authenticated proofs of their relationship to the deceased, under the penalty that those who do not report themselves—in so far as they are not already known as heirs—will be barred from sharing in their inheritance."

It seems that the Reformed people in Winterthur, who have had the charge and management of the property left by Rev. Jno. C. Steiner report that on St. Martin's Day, 1879, it amounted to 12,078.30 francs.

NOTE.—The facts contained in the above have been taken from an advertisement in the N. Y. Herald of the 7th inst., and it has been thought proper that they should be given in the MESSENGER.—ED.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Landis.—Rev. W. M. Landis having removed to his new field of labor, his post office address is changed from Rebersburg, Pa., to Beaver Springs, Snyder Co., Pa.

Conygham.—The Harvest Thanksgiving services recently held in the Conygham charge, of which Rev. T. Derr is pastor, were very well attended. The offerings from the respective congregations were as follows: St. John's \$30, Conygham \$22.25, Beninger's \$8, and Shellhamer's \$1.50. Total, \$61.75.

Reading and Vicinity.—The Reformed Churches of Reading, Pa., have the pleasure of adding one more to their number. On Sunday, September 2d, the corner-stone for a new English Church was laid at the corner of Ninth and Greenwich streets. Rev. Drs. Bansman and McCauley conducted the services, and the ceremony of laying the corner stone was performed by Dr. McCauley. Rev. H. Mosser delivered a suitable address. Rev. L. K. Derr also took part in the services. In this portion of the city a large number of Reformed people live, and their number is increasing year by year. Owing to the distance from the Reformed Churches in the centre of the city, many of these people have only a nominal connection with the church, and for the benefit of these and others, the new enterprise was undertaken. Last spring a lot was purchased for \$3,000, and at present a neat one story brick building, 36x70 feet is in course of erection. It is expected the new house of worship can be dedicated late in the fall, after which it is intended to call a suitable missionary to carry forward the work of organizing a congregation. St. Paul's Memorial Church maintained for several years a Sunday school in the northwestern portion of the city, which will be removed into the new church as soon as it will be completed. This new enterprise was started by a number of the more active people of all the Reformed Churches in the city, who feel the need of a church in that locality. This will be the sixth Reformed Church in the city of Reading. A singular fact is that these six churches are located two in each of three streets. First and Zion's German, in Washington street; Second and St. Paul's, in Sixth street, and St. John's and the new, to be called St. Stephen's, in Ninth street.

The First Church is about being repainted at a cost of about \$900. To raise this amount, envelopes were distributed a short time ago, and a return made on a recent Sunday, which netted about \$600. The parsonage will also be painted inside and outside.

The Synod of the United States will meet in St. Paul's Church of this city, on October 10, and continue in session about one week. The delegates will be entertained by members of the different churches.

The various Reformed Churches of this city, are making arrangements for the introduction of the new hymn book issued by the Publication Board in Philadelphia. The book is to be used for the first time on the first Sunday in November. The First Church is about being repainted at a cost of about \$900. To raise this amount, envelopes were distributed a short time ago, and a return made on a recent Sunday, which netted about \$600. The parsonage will also be painted inside and outside.

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of dedication. The chapel has been erected about a year, and the congregation is only a year older, having been organized in July, 1881. The congregation then worshipped near Fifth and Dauphin streets. It now has seventy communicants members, with 165 scholars in the Sunday-schools.

Synod of the Potomac.

Knappenberger.—Rev. J. W. Knappenberger of Pittsburgh, East End, Pa., has been elected as pastor of the Reformed Church, Mercersburg, Pa.

Pittsburgh Synod.

Du Bois Mission.—The corner-stone of Immanuel's Reformed Church, in the Du Bois Mission, Clearfield county, Pa., was laid with appropriate services on Sunday, 2d inst. The service was held in open air at the place of building, a delightful spot, high up in the Alleghenies, among tall pines and other timbers. The congregation was doubtless the largest ever assembled in that locality. It was a glad day to those people, some of whom have lived there

Miscellaneous.

GOLDEN-ROD.

Lucy Larcom.

Midsummer music in the grass—
The cricket and the grasshopper;
White daisies and red clover pass;
The caterpillar trails her fur
After the languid butterfly;
But green and springlike is the sod
Where autumn's earliest lamps I spy—
The tapers of the golden-rod.

This flower is fuller of the sun
Than any our pale North can show;
It has the heart of August won,
And scatters wide the warmth and glow,
Kindled at summer's mid-noon blaze,
Where gentians of September bloom
Along October's leaf-strewn ways,
And through November's path of gloom.

As lavish of its golden light
As sunshine's self, this blossom is;
Its starry chandeliers burn bright
All day; and have you noted this—
A perfect sun in every flower?
Ten thousand thousand fairy suns,
Raying from new disks hour by hour,
As up the stalk the life-flash runs?

"A worthless plant—a flaunting weed!
Abundant splendors are too cheap."
Neighbor, not so! unless, indeed,
You would from heaven the sunsets sweep,
And count as mean the common day:
Meseems the world has not so much
Superfluous beauty, that we may
Blight anything with scornful touch.

Herald of autumn's reign, it sets
Gay bonfires blazing round the fields:
Rich autumn pays in gold his debts
For tenancy that summer yields.
Beauty's slow harvest now comes in;
New promise with fulfillment won:
The heart's vast hope does but begin,
Filled with ripe seeds of sweetness gone.
Because its myriad glimmering plumes,
Like a great army's, stir and wave;
Because its gold in billows blooms,
The poor man's barren walks to lave;
Because its sun-shaped blossoms show
How souls receive the light of God,
And unto earth give back that glow—
I thank Him for the golden-rod.

—Wild Roses of Cape Ann.

Selections.

Flatter not thyself in thy faith to God if thou
wantonst charity.—Francis Quarles.

Good qualities are the substantial riches of the
mind; but it is good breeding that set them off to
advantage.—J. Locke.

The man of few words is not unfrequently the
speaker to hold forth longest. Those few words
he never tires of repeating.

"The Bible does not say, 'Well done good and
successful servant,' but 'Well done good and
faithful servant'—Gordon.

To be nameless in worthy deeds exceeds an in-
famous history. The Canaanitish woman lives
more happily without a name than Herodias
with one; and who would not, rather have been
the penitent thief than Pilate?—Sir Thomas
Browne.

In a dispute with an infidel the purity of the
Bible is an overwhelming argument. The Ser-
mon on the Mount, if all the circumstances be
considered, will be regarded by any profound
thinker as a greater miracle than the raising of
Lazarus.—Fuller.

If the church would have her face shine, she
must go up into the mount and be alone with
God. If she would have her courts of worship
resound with eucharistic praises, she must open
her eyes and see humanity lying lame at the
temple gates, and heal it in the miraculous name
of Jesus.—Bishop Huntington.

Oh lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh feed me, Lord, that I may feed
Thy hungering ones with manna sweet.
Oh strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with a troubled sea.

Science and Art.

The magnificent Cologne Cathedral is at last
actually completed, six hundred and thirty-five
years after its foundation, and nothing remains
but to take down the last shed and put the terrace
in order. Over \$2,600,000 have been spent in
this work since 1874.

It is held by some of the scientists that the
tornadoes which have been sweeping over the
West are due to whirlwinds descending with
vertical axes. They originate, not in the lower
atmospheric strata, but in the upper currents, and
their direction may be entirely different from the
surface winds of which they may be entirely in-
dependent.

At a microscopic exhibition in Boston the
sting of a honey bee was shown upon the screen,
and it was so sharp that the point could not be
seen. A fine sewing needle was shown at the
same time and the point with the same power of
the microscope was five inches across. "God can
make a fine point," said the exhibitor, "but man
cannot."

Prof. Huxley maintains that in fishing districts
an acre of sea was more profuse in food produc-
tion than an acre of land. Salmon rivers re-
quired protection. But in the case of the great
sea the circumstances were entirely different.
He believed that the cod, herring, pilchard,
mackerel, and similar fisheries were inexhaust-
ible, and were entirely beyond the control of man
either to diminish the number of fish or to in-
crease them by cultivation.

A LARGE ENGINE.—The Holly Manufacturing
Company, at Lockport, N. Y., has just com-
pleted for the city of Columbus, Ohio, an enor-
mous engine to be used for forcing water through
the city. It exceeds in capacity of forcing by

2,000,000 gallons daily any previous engines
made in these shops. The following figures show
its magnitude: Capacity, 10,000,000 gallons in 24
hours; weight, 200 tons; weight of balance
wheel, 10 tons; diameter of wheel, 16 feet;
length of works, 30 feet 6 inches; width, 26 feet 6
inches; height, 11 feet to steam valve; number of
valves, 1,176; stroke of cylinder, 18 per minute;
horse power, 600, estimated.

BRAIN-WORK AND FOOD.—The notion that
those who work only with their brain need less
food than those who labor with their hands has
long been proved to be fallacious. Mental labor
causes greater waste of tissue than muscular.
According to careful estimates, three hours hard
study wear out the body more than a whole day
of hard physical exertion. "Without phosphorus,
no thought," is a German saying; and the
consumption of that essential ingredient of
the brain increases in proportion to the amount of
labor which this organ is required to perform.
The wear and tear of the brain are easily mea-
sured by careful examination of the salts in the
liquid excretions. The importance of the brain
as a working organ is shown by the amount of
blood it receives, which is proportionately
greater than that of any other part of the body.
One-fifth of the blood goes to the brain, though
its average weight is only one-fortieth of that of
the body. This fact alone would be sufficient to
prove that brain-workers require more food, and
even better food, than mechanics or farm laborers.
—Boston Journal of Chemistry.

Personal.

Mr. W. G. Seelye, a son of President Seelye,
of Amherst College, has been elected to the Chair
of Greek in Iowa College.

Gertrude, daughter of Spotted Tail, the noted
Sioux Chief, died of pneumonia, at her temporary
home, near Philadelphia, on the 30th ult.
She was a pupil in the Indian School at Car-
lisle.

Mme. Jenny Lind Goldschmidt now and then
breaks through the rule she made long ago, to
sing no more in public. She recently appeared
on the stage at a concert given for charitable pur-
poses at Malvern, England, and gave the audience
a delightful surprise by her fresh and vigorous
rendering of Mendelssohn's "Lift Eyes" and Rubinstein's "Song of the Birds."

Judge Black paid but little attention to his
personal appearance. Says the Philadelphia
Record: "Unless the fact were forced upon him
that his wardrobe demanded replenishing, he
would never notice it. He never ordered a suit
of clothes himself, and disliked to change an
old and comfortable suit for a stiff and new one.
His clothes were made by a Philadelphia tailor,
who was compelled to resort to strategy to capture
the Judge when a measure was to be taken.
A member of the family always looked out for
these things, and usually the first intimation the
Judge had of a new suit would be when it was
sent to him, and further persuasion had to be em-
ployed to get him to put it on."

Items of Interest.

The last spike in the Northern Pacific Railroad
was driven last week. Many notable people of
the United States and Europe were present.

The work on the Panama Canal is being pushed
forward with great energy. The total number
of workmen now employed is over ten thousand,
principally Jamaicans. The work is di-
vided among contractors who have, with two ex-
ceptions, already begun operations. Thirty
miles of excavation are now in hand on which
there are 60 miles of rail in use. Some of the
contracts are to be completed in two years, some
in three, and it is thought the whole canal will be
opened inside of five years.

An interesting collection of books, coins,
manuscripts, and portraits of Martin Luther and his
contemporaries has been arranged in the
Greenville Library of the British Museum, as an
English contribution to the celebration of the
fourth centenary of the great German reformer.
Notable among the autograph writings are two
notes of Luther and his friend Melanchthon in the
copy of a Bible printed in 1541, a letter of Erasmus
to Nicholas on Luther's marriage, and an
autograph contemporary account of the ceremony
of publishing Leo X's sentence against Luther in
the St. Paul's Cathedral in the presence of Cardinal
Wolsey and the Archbishops of York and
Canterbury.

The human tongue, as most persons know to
their occasional annoyance, holds tenaciously
many substances that touch it. Among the
various substances which have been found on it
as shown by the microscope, are the following:
Fibres of wool, linen, and cotton; fibres of spiral
vessels; fibres of muscle, in one case eight hours
after eating; starch grains; cheese mould; portions
of potato skin; scales, moths, etc.; hairs
from legs of bees; hairs from legs of spiders;
pollen of various flowers; stamens of various
flowers; hairs of cats, quite common; hairs of
mouse once only; hairs from various leaves; wing
of mosquito once; fragments of the leaves of tobacco,
chamomile flowers, etc.

Some interesting items are given in the statistics
of the schools of Berlin. There are 132
communal schools in that city, with 121,045 pupils.
The instruction is entirely free in these
schools. There are also about 3,000 children in
free private schools, giving a total of at least
124,000 children receiving free instruction. The
cost to the city of the communal schools is about
equal to \$12 for each pupil. Beside the principals
of these schools, there are 1,370 male
teachers and 1,211 female teachers. The average
age of the teachers appointed last year is 25
years. This is a very creditable showing, and
in harmony with the honorable record which
Prussia has long maintained in educational mat-
ters.

John Humphrey Noyes, founder of the Oneida
Community, who fled the State about a year
since to escape indictment, is now an exile. The
last heard of him, he was at Clinton, Canada,
near Niagara Falls, living with his wife, although
three others of the Community went with her when
she joined him. The Community at the time
furnished him with a home and funds. Noyes was
the autocrat of the Community. His word was
the law from which there was no appeal. Since
the "Family," or Community, has been governed by
a committee of ten men and ten women, who con-
sider all questions arising and direct all business.
They have abolished the mixed-marriage system
and adopted the monogamic relation. Many
wedding ceremonies have been performed, and
those who were married previous to entering the
Community are again living together. The
functionary who links the couples is an ex-Episco-
pal minister who has for 15 years been a mem-
ber of the Community.

The Abbe Moignot has succeeded, after much
disappointment and many delays, in raising the
large sum of money he asked for, wherewith to
dredge the bottom of the Red Sea. He is after
Pharaoh's chariots and the costly trappings of
the Egyptian army. He sees no reason why

some of these relics should not be recovered,
even at the trouble of removing the sand which
has for centuries overlaid them. He is enthusiastic
in the hope of fishing up solid dividends
for the stockholders in his scheme, as well as of
finding much that is valuable to the scholar and
the archeologist. The enterprise does not seem
much more chimerical than those which have
been set on foot in this country for the recovery
of treasure supposed to have been buried by Captain
Kidd. Centuries ago, the Romans threw
many valuable things into the muddy Tiber,
some of which have been brought to light in
recent years. We may yet have in our
museums some of those famous diamond-studded
wheels of the war chariots of the Egyptian monarch,
side by side with the remains of the keel of
Noah's ark.

At a late meeting of the Anthropological Institute,
London, Dr. John Rae exhibited one of
the lamps in general use among the Esquimaux
for warming their dwellings and cooking their
food. It was made of slate. The shape was
that of a flat, semicircular dish 18 inches in diameter
and 2½ inches deep, with slightly sloping
sides. Oil is burned in this lamp, and for a wick
pieces of sphagnum are arranged around the
edge. Dr. Tyler remarks that the metal
lamps used at the present day in some parts of
Scotland and the south of Europe are the same in
principle, and grew out of the identical original idea.

So much has been said about the large landed
estates of Ireland* that it is likely to be forgotten
that other countries as well have enormous holdings.
The dangers involved therein are a subject of
animated discussion in Germany. Men of
science, in and out of newspaper offices, are
discussing the future of the peasantry with much
anxiety. Professor Walcker, of the University
of Leipzig, says that the largest estates of Great
Britain, with one single exception in Scotland,
are exceeded in size by several in Germany and
Austria. The estate of the Duke of Sutherland
is without a rival in Germany, but in Austria-Hungary
it is just equalled by that of Prince Schwarzenberg.
Each measures about one hundred and twenty German square miles. The
area of the possessions of Prince Liechtenstein is
about one hundred and four square miles, that of
Prince Esterhazy's eighty, and of Count Schönborn's sixty.
Other holdings are nearly as large as these.
The largest estates in Germany are those of the
Belgian Duke of Arenberg, in Hanover and Westphalia.
Several German estates are as large as any in England.
There are twenty-two landowners in Germany whose
estates are as large as any occupied by British
noblemen.

The new postal notes, which went into operation
on the 1st inst., are about the length of an
ordinary bank cheque and about half an inch
wider. They are printed in yellow on the front
and in green on the back, and are furnished to
the post offices (the money-order offices) in books
with stubs attached, as in a cheque-book. It is
stated on the face of them that they may be
written for any amount less than five dollars, and
the charge for them is three cents a piece. They
are designed to facilitate the payment by letter
of money involving odd change. They work
like the ordinary postal order, except that no
letter of advice is sent regarding them and the
sender uses them at his own risk. The Government
agrees to only such responsibility in the
matter as it does to the ordinary transmission of the
mail. The law states that the Government
will not undertake to make right mistakes in the
money after it is paid. Difficulties are apt to
arise in this particular, for the money value of
each note is to be indicated by punching out
numbers, and some postmasters, it is thought,
will be likely to err in accuracy in this. The
new notes, it is expected, will be mostly issued
from country offices, but will doubtless be very
useful everywhere. They are valid for three
months from the last day of the month in which
they are issued.

TREES AND SMOKE.—A recent investigation
by Herr Reuss, of the injury done to trees by the
smoke of smelting works in the Upper Harz region,
yields the following among other results.
The smoke is injurious, he states, mainly by
reason of its sulphuric acid. All trees are capable
of absorbing a certain quantity of this through
the leaves, whereby they are rendered unhealthy,
and often killed. Their growth in the smoke is
irregular and difficult. Leafy trees, especially
the oak, resist the smoke better than the Coniferous.
No species requiring humus or mineral
rich soils prosper in these regions. The oak
seems really the only tree that can be successfully
grown. Trees that have been injured by
the smoke are not exempt from injury by beetles.
All smelting authorities should unite in effort to
prevent this injury to vegetation. By instituting
sulphuric acid manufactories, effecting condensation
of the smelting vapors, the evil may be
greatly reduced, and brought to a minimum.
Places cleared of vegetation by the smoke may be
brought under cultivation again after removal of
the injurious cause.

China has two separate armies. The imperial
army proper is known under the name of the
Army of the Eight Banners. It is divided into
eight corps, each being distinguished by a peculiar
banner. This army almost forms a military
caste, for it is composed exclusively of the
descendants of the Mantchus, Mongolians and
Chinese rebels who in 1601 invaded China and
dethroned the old imperial family. This army
numbers 210,000 men; of these over one-half are
stationed in Pekin, and the rest in a few large
provincial cities. This military caste can by no
means be regarded as a regular army.

The second or provincial army is called the
Army of the Great Banner. Each of the eighteen
provinces of the empire is obliged by law to
keep a certain number of soldiers, and their
aggregate, according to the official statistics, is 650,
000 men. There are eighty generals and over
7000 officers. The provincial army is composed
chiefly of mercenaries, while the majority of the
officers are of military estate. These two armies,
amounting on paper to 760,000 men, are all the
forces the Celestial Empire has to rely on in case
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A leading event of last week was the comple-
tion of the Northern Pacific Railway. The golden
spike in the last rail was driven on Saturday,
the 8th inst., near Mullan's Tunnel, 5,548 feet
above the sea. Addresses were made by Presi-
dent Villard, of the Northern Pacific Company,
Ex-Secretary Evarts, Secretary Teller, Ex-Presi-
dent Billings, of the Northern Pacific; Sir James
Hannan, on behalf of the English guests; Dr.
Kneiss, of the Berlin University, on behalf of
the German guests; the Governors of Wisconsin,
Minnesota, Dakota, Montana, Oregon and Wash-
ington Territory. General Grant also made a
few remarks in response to loud calls from the
assemblage. After the speaking there was wit-
nessed an extraordinary spectacle. Three hun-
dred brawny men quickly laid the iron and drove
the spikes on the thousand feet of uncom-
pleted

track, except the last spike. During this work,
which was witnessed by the foreigners in amaze-
ment, the band played and the people cheered.
When nearly completed a cannon salute was
fired. The last spike was driven by H. C. Davis,
assistant general passenger agent of the road, who
drove the first spike on the opening of the road,
and this spike was the first one driven by him.
The end was reached as the sun was setting be-
hind the mountain. The length of the main line
of the Northern Pacific Railroad is 1,930 miles,
and of its branches 674 miles, making a total of
2,604 miles.—*Times*.

The following casualties have been reported
during the week: Reports from Newfoundland
show that the effect of the gale on the fishing
fleet was much more disastrous than was at first
supposed.—The bathing pavilion at Long
Branch was burned. A young musician lost his
life, and the damage was nearly \$100,000.—
Seven men were injured by accident on the Den-
ver, South Park and Pacific Railroad.—A
fatal collision took place on the Western Mary-
land Railroad, twenty-three miles from Balti-
more; one man was killed and two fatally injured.
—The steamship Canima, of the Cromwell
Line, was lost on Gull Island, Newfoundland.
The passengers and crew were saved.—The
steamship Lampart, from Baltimore to London,
put into Halifax in distress after some terrible
experiences in a gale.—Great damage was
done to shipping on Lake Michigan by the gale
on Thursday and Friday, the 6th and 7th.—
Serious damage to railroads have resulted from
the floods in the Rio Grande Valley.—The
town of Deep Creek, on the Dismal Swamp Canal,
was almost destroyed by fire.—Forest fires
are prevailing to an alarming extent in New
England.

FOREIGN.

The war between France and China is still
imminent, and unless there is a mediation by
some third power the slaughter will be dreadful.

It is said that 30,000 dead bodies lie unburied
in Java, where the volcanic eruptions desolated
the country, and that the natives, who think the
Dutch responsible for the calamity, will not per-
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mit any one to approach the scene of the disaster.

Religious Intelligence.

At Home.

The Norwegian Danish Lutheran Conference reported at its recent meeting in Minneapolis 85 ministers and 24,000 communicants.

The great feature of the Sing Sing Camp meeting was the presence of at least 500 Swedes and Norwegians with their pastors. The number was kept good throughout the meeting, arrivals being equal to the departures.

It is announced that upward of 175 students have already entered their names for the fall term at the Methodist Seminary at Montpelier, Vt. President Beeman has just secured another gift of \$100,000 for the institution.

The vacancies caused by the greatly lamented death of Rev. Drs. W. H. Hornblower and S. J. Wilson, of the Western Theological Seminary, at Allegheny City, have been speedily and very satisfactorily filled. A letter from Pittsburgh informs us that Rev. Samuel J. Nicolls, D. D., of St. Louis, has been elected to the Reunion Professorship of Sacred Rhetoric and Church Government, and Rev. Charles S. Pomeroy, D. D., pastor of the Second church, Cleveland, to the chair of Sacred and Ecclesiastical History, and the History of Doctrines.

The following figures are taken from the proceedings of the Thirty-first Convention of the General Synod of the Evangelical Lutheran Church in the United States, which commenced in Springfield, Ohio, recently. The ministerial report includes ministers without charges, together with college and theological professors. The report of the General Synod Treasury is included in the Synodical fund. Number of Synods 24, which during the years 1881 and 1882 numbered 862 ministers, 1,425 churches and stations, in which there were 18,406 infant baptisms; gain in membership, 22,809; losses, 10,492; number of communicants, 130,365; catechumens, 24,701; Sunday school membership, 160,951; Sunday-school contributions, \$45,527.94; Synodical treasury, \$6,478.55; General Synod treasury, \$2,048.81; beneficiary education, \$21,591.63; home missions, \$37,751.37; foreign missions, \$34,724.22; church extension, \$26,655.57; pastors' fund, \$1,616.22; orphans' home, \$4,704.80; local objects, \$1,045,679.40; general benevolence, \$39,309.48.

The American Bible Society has over twenty colporteurs now at work in Indiana. Some of the results of this work in Western Indiana for the last four months, are: Families visited, 5,671; families found destitute of the Bible, 918; families supplied by sale or gift, 671; individuals supplied in addition, 239; value of books sold, \$891.54; books donated \$182.52. It appears upon the average about one family in six are destitute of the Bible. That more than two-thirds of these families are supplied, and many individuals in addition. At the last meeting of the American Bible Society, letters were presented from Constantinople indicating a disposition on the part of the Turkish Government to withdraw its objections to the distribution of the Scriptures; from Mr. Loomis, respecting the opening of Corea to Americans, and the practicability of sending Scripture to that country for sale at an early date; and from Yokohama, stating that the Permanent Committee had yielded to the request of native Japanese Christians that they might be represented on the Committee for translating the Old Testament. It was stated that 348 colporteurs are now prosecuting the Fourth General Supply, and that during the month of July 13,597 books were consigned to them.

Abroad.

Mr. Spurgeon's church, in London, has added to its other benevolent organizations a Flower Mission.

In the year 1880 there were in the island of the Pacific 68,000 communicants, and the total number in the Christian community of these islands about 340,000.

A recent compilation of Roman Catholic statistics in China show that there are 41 Bishops, 644 European and 452 native priests, 34 colleges, 34 convents, and a Catholic population of 1,092,818.

Prince Bismarck's organ, the *North German Gazette*, says that the Pope has nominated a coadjutor to Bishop Herzog, without having previously consulted with the Prussian Government in regard to the appointment, thus showing a disregard for existing agreements between Prussia and the Vatican.

Among the difficulties encountered by missionaries in China, as well as other countries which lag far behind in the march of progress, is the lack of transportation. Dr. Nevius, a missionary in China, made a tour in Shantung of 1,000 miles on a wheelbarrow of his own invention, drawn by a powerful mule. He baptized 208 adults on the tour.

The next Wesleyan Conference will be held in the town of Burslem, which lies in the heart, and is the mother, of the Staffordshire Potteries. Mr. Wesley first visited Burslem in 1780, and describes it as "inhabited almost entirely by potters." Now it has a population with adjoining villages, of 150,000, of which one-fifth are Methodists.

Pope Leo XIII, has issued orders to the Archbishops of the United States to appear in Rome next fall to take part in the proceedings of a conclave, the object of which is to make arrangements for the proposed Plenary Council to be held in the United States. The design of this Council is the reorganization of ecclesiastical law and unity, and matters connected with church discipline in this country. In plain language the purpose seems to be a fuller adaptation of Roman Catholic law and usages to the institutions of the United States and the habits and customs of our people.

A movement has been made among the Welsh English Congregational churches to reduce the debts on their places of worship. The total amount paid during the first year of their effort exceeds \$130,000, in addition to \$5,000 raised by the Welsh churches in England. As the effort is to be spread over five years, it is not unlikely that at least \$500,000 will be raised in connection with the Jubilee Fund, thus furnishing another instance of the power of the voluntary principle in Wales. The total indebtedness of the Welsh Congregational churches in the Principality is \$610,500, and of the English churches in North Wales \$46,860.

A terrible hurricane has swept over the Samoan Islands, which must have seriously affected the English Mission churches. All vessels in the harbor were wrecked, and for twenty miles west of Savaii only one hut's remains. At Apia the Catholic church and school buildings were blown down, and one of the missionaries killed. The London Society began mission work in Samoa in 1830, and the Wesleyan Society in 1835. The population of the group is about 150,000, and Savaii and Upolu are the principal islands. The London Society has upward of 30,000 hearers and more than 7,000 in its schools, the Wesleyan Society has about 1,700 scholars, and together the societies have perhaps 5,500 members.

THE MESSENGER.

The Store of John Wanamaker

is a vast
Magazine of Merchandise

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Adjoining New City Hall,
Philadelphia.

At all seasons complete assortments of Dry Goods, Costumes, Socks, Laces, Millinery, Hosiery, Underwear, Hats, Shoes, Linens, Carpets, Furniture, China, Fancy Goods, Souvenirs.

Travelers stopping over a train are three minutes' walk from Broad Street Station, and five minutes by car to Reading Station. Toilet-rooms and Lunch-rooms within the house.

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TO CLOSE OUT SUCH PATTERNS AS ARE OUT OF LOOM.

300 Pieces (about 20 Patterns) of our best STANDARD VELVETS, much superior for service than Moquette Carpets.

250 Pieces (about 25 Patterns) of Best 5-FRAME BODY BRUSSELS, suitable for Parlors, Bed-Rooms, Offices, etc. OUR MAKE, and Standard Goods.

300 Pieces (about 25 Patterns) of our Standard TAPESTRY BRUSSELS. We manufacture cheaper grades, but have not as yet placed them on our Retail floors, as we are offering our Standard Goods for about the same prices.

250 Pieces (about 20 Patterns) Extra Super, ALL-WOOL CARPETS. All of which we offer at the following prices:

VELVETS (Sold last season at \$1.60) now \$1.25 per yard.

BODY BRUSSELS (sold last season at \$1.50) now 1.15

TAPESTRY BRUSSELS (last season \$1) now 80 & 75c

EXTRA SUPER ALL-WOOL INGRANES (Market value \$1) 75c

The above prices are fully 25 per cent. lower than we have ever before named. Such an opportunity is seldom offered, and will close out the above quickly.

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August 20, 1883.

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NO. 43 STRAWBERRY STREET,

Above Chestnut,

PHILADELPHIA.

First Street West of Second.

* A full assortment of latest styles at low prices.

Fast Potato Digging!

The Monarch Lightning Potato Digger
Saves its cost yearly, FIVE
TIMES OVER, to every
farmer. GUARANTEED
TO BIG SIX HUNDRED BUS-
HELS A DAY!

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Monarch Manufacturing Co., 163 Randolph St., Chicago, Ill.

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the most popular and sat-
isfactory Corset as regards
Health, Comfort, and Ele-
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and get

Madame Foy's Improved

CORSET

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SKIRT SUPPORTER.

It is particularly adapted
to the present style of dress.
For sale by all leading deal-
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FOY, HARMON
& CO., New Haven, Conn.

\$72 A WEEK, \$12 a day at home easily made. Costly
Outfit free. Address True & Co., Augusta, Me.

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WATCHES

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WATCHES REPAIRED AND ADJUSTED.

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BAKER'S.

Breakfast Cocoa.

Warranted absolutely pure

Cocoa, from which the excess of
Oil has been removed. It has three
times the strength of Cocoa mixed
with Starch, Arrowroot or Sugar,
and is therefore far more economi-
cal. It is delicious, nourishing,
strengthening, easily digested, and
admirably adapted for invalids as
well as for persons in health.

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Catalogues furnished.

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" Ar. Martinsburg 10.20 3.15 2.50 6.46 6.48

" Baltimore 10.20 5.20 2.50 2.50 2.50

" P. M. P. M. P. M. P. M.

P. M. P

DELEGATES

To the Synod of the United States to Assemble in St. Paul's Church, Reading, Pa., October 10, 1883.

Goshenhoppen Classis. MINISTERS—Primarii—Eli Keller and A. L. Dechant; Secundi—S. M. K. Huber and C. H. Herbst.

ELDERS—Primarii—John Saybold and Jonas Welker; Secundi—Solomon Snyder and J. Y. Sinderman.

Lehigh Classis. MINISTERS—Primarii—I. E. Graeff, W. E. Krebs, N. C. Schaeffer, Ph.D., and N. S. Strassburger; Secundi—S. A. Leinbach, B. Weiss, J. H. Leinbach, and W. J. Kerschner.

ELDERS—Primarii—R. H. Kramm, J. F. Butz, Sol. Griesemer and B. S. Levan; Secundi—Henry Steinert, Joseph Ober, P. C. Wanner and Conrad Paff.

Tohickon Classis. MINISTERS—Primarii—I. D. Rothrock, J. Kehm and S. K. Gross; Secundi—J. G. Dengler, H. J. Welker and F. J. Mohr.

ELDERS—Primarii—Milton Althouse, J. H. Afflerbach, and William Fluck; Secundi—W. H. Rudolph, Jos. Hess and John Bergenstock.

East Susquehanna Classis. MINISTERS—Primarii—J. B. Kerschner, J. K. Millett, Geo. B. Dechant, T. S. Land and G. P. Hartzel; Secundi—A. Houtz, A. R. Hottenstein, S. S. Kohler, S. C. Weckel and C. H. Mutchler.

ELDERS—Primarii—T. D. Strauss, Charles Newhard, Henry Helwig, Thomas Mast, and Wm. Tandefeld; Secundi—H. F. Troutman, John Mertz, Seb. Henninger, S. C. Shive, and Henry Crop.

Lancaster Classis. MINISTERS—Primarii—D. W. Gerhard, J. A. Peters, G. W. Snyder, T. G. Apple, D. D., and D. C. Tobias; Secundi—J. B. Shumaker, D. D., S. B. Schafer, J. M. Souder, A. S. Stauffer and A. B. Shenkle.

ELDERS—Primarii—W. H. Seibert, Samuel Bausman, S. L. Dellingher, D. W. Gross and John Zellers; Secundi—George De Huff, G. W. Hensel, D. R. Hertz, S. J. Rauch and Chris. Gast.

Lebanon Classis. MINISTERS—Primarii—A. S. Leinbach, C. F. McCauley, D. D., P. Y. Schelly, H. Mosser, J. F. Fisher, J. W. Steinmetz, and W. Donat; Secundi—L. D. Steckel, H. Leisse, J. E. Hiester, D. D., R. S. Appel, T. C. Leinbach, A. J. Bachman, and E. Hiester.

ELDERS—Primarii—P. S. Greenawalt, Ed. Pfeifer, H. R. Snyder, John Smith, S. Withers, Jacob Shoemaker and John B. Moore; Secundi—L. K. Derr, Sol. Hartman, L. M. Wagner, H. S. Kerr, H. W. Hibschman, Levi Gull and Israel Stamm.

West Susquehanna Classis. MINISTERS—Primarii—R. L. Gerhart, Z. A. Yearick and W. M. Landis; Secundi—S. P. Brown, J. F. De Long, and W. H. Groh.

ELDERS—Primarii—J. A. Meyer, L. S. Heller and Henry Keller; Secundi—J. H. Keller, Sep. Gemberling and Ellis Brown.

East Pennsylvania Classis. MINISTERS—Primarii—T. C. Porter, D. D., LL. D., J. J. Crist, G. W. Kerschner and T. A. Huber; Secundi—J. K. Loose, J. E. Smith, J. G. Neff and M. A. Smith.

ELDERS—Primarii—John Weber, Hon. Jos. Laubach, B. F. Morey and Geo. M. Heil; Secundi—O. Reyer, W. H. Lee, T. T. Miller and Thos. F. Burley.

Philadelphia Classis. MINISTERS—Primarii—D. W. Ebbert, H. M. Kieffer, George S. Sorber, D. Van Horne, D. D., and J. H. Schleifer; Secundi—L. D. Stambaugh, J. D. Detrich, W. C. Hendrickson, C. G. Fisher and A. B. Stoner.

ELDERS—Primarii—George Hartzell, H. C. Hoover, A. Schwenk, J. H. Buckingham, and A. B. Cressman; Secundi—T. A. Hoover, W. K. Gresh, W. Ludwick, John F. Unger and I. F. Snyder.

(Errors in the above list will be corrected on notification by the Stated Clerks of Classes.—ED.)

SYNOD OF THE POTOMAC.

The Synod of the Potomac, by divine permission, will hold its eleventh annual sessions in the Reformed Church of Newton, North Carolina, beginning on Wednesday evening, October 17th, A. D. 1883, at 7 o'clock. By appointment of the last Synod, the ensuing meeting will be in general convention. A punctual and full attendance is earnestly requested.

The attention of the pastoral charges is respectfully called to the rule of the Synod, requiring them to send the proper credentials of their delegated elders to the Stated Clerk of the Synod, at least ten days before the convening of the Synod. The Stated Clerks of the several Classes are required also to furnish him with the roll of their ministers and a list of their pastoral charges.

Railroad Arrangements.

As already announced in the MESSENGER, excursion rates have been secured, as follows: from Baltimore to Newton and return, \$17.30, and from Hagerstown to Newton and return, \$23.30. By the latter route members of Synod can have excursion rates from the B. & O. R. R. at corresponding amounts, as the point of starting is nearer or farther from Washington than Hagers town is. The former route is by York River line of steamboats to West Point, Va., and thence through Richmond to Newton by railroad. The latter is from Washington, via Lynchburg, to Newton by railroad, and is the shorter and quicker route. The schedule time of this route from Washington to Newton, is 19 hours and 10 minutes, leaving Washington at 8:35 in the morning, and arriving at Newton the following morning at 3:45. The schedule time of the other route is 35 hours and 45 minutes, leaving Baltimore at 4 o'clock in the afternoon, and reaching Newton the second morning afterwards at 3:45. Members leaving Baltimore by steamboat at 4 o'clock, and those leaving Washington at 8:35 the following morning, will meet at Danville, Va., and travel together thence to Newton. Those going via Richmond will have two and a half hours in that place to look around, from 10:20 A. M. to 2:50 P. M. The tickets are to be made good for 30 days by either route. Members of Synod and others wishing to attend the meeting of the Synod must start on the 15th, 16th, or 17th of October, after which time the excursion tickets will be withdrawn. In order to secure excursion tickets, it will be necessary to produce a written certificate from the undersigned, to be presented to the proper ticket agents, that the person is entitled to the privilege. To obtain such certificate, please address the undersigned, furnishing him with a stamped envelope, at least ten days before the meeting of Synod, and specify which of the routes you wish to take.

W. M. DEATRICK, Stated Clerk.
Mercersburg, Pa., September 15, 1883.

POTOMAC SYNOD.

Homes will be provided for all ministers and delegates who notify the undersigned before the 7th of October of their intention to attend the next meeting of Synod to be held at Newton, N. C. Provision will be made for those only who report. We desire to notify each member before he leaves home whose guest he will be while he remains with us.

J. C. CLAPP, Pastor loci.

Newton, N. C., Sept. 3rd.

TIME CONQUERED
BY
"REX MAGNUS"

The Humiston Food Preservative

It preserves meats, fish, oysters, milk, cream, eggs, and other food products in all their freshness, purity and sweetness, in all seasons and climates.

A Trial Will Prove It.

This preparation is not to be classed with those failings which have preceded it. Scientific men like Prof. Samuel W. Johnson, of Yale College, and others have tested it thoroughly and give it their most hearty endorsement. At a slight expense you can satisfy yourself by actual trial that it will do all that is claimed for it.

How to Get It.

You do not have to buy a country right, nor costly recipe. We sell neither one nor the other. All druggists and grocers keep it, or we will send you a sample package postpaid by mail or express as we prefer. Name your express office.

It is Safe, Tasteless, Pure, Harmless.

REX MAGNUS is composed of simple and harmless antiseptics, and the direction for its use is so plain that a child can follow them. It does not in the slightest degree affect the taste or appearance of the food and it contains no injurious substances.

Within the Reach of All.

But a small quantity of the preservative is required for each pound of food. Meats, fish, butter, &c., can be saved at a cost not exceeding a cent a pound.

"Vianide" for preserving meats, poultry, &c., &c., per lb.; "Ocean Wave" for oysters, leeks, &c., &c., per lb.; "Pearl" for cream, &c., &c., "Snow Flake" for milk, butter, &c., &c., "Queen" for eggs, \$1.00, "Aqua-Vitae" for liquid extracts, &c., &c., "Anti-Ferment," "Anti-Fly," and "Anti-Mold," 50 cts. per lb. each. Pail up in 1 lb. and 5 lb. cans, and 25 lb. boxes. Mention this paper.

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JOHNSON, HOLLOWAY & CO., WHOLESALE MEDICINE DEALERS, 602 Arch St., Philadelphia; and WILLIAM H. MEYERS, 729 Walnut St., Philadelphia, WHOLESALE AGENTS.

NOTICE.

Delegates and others interested in the meeting of the Synod of the Reformed Church in the United States, to convene in St. Paul's church, Reading, Pa., on October 10, 1883, and who expect to attend the said meeting, are hereby requested to report their name and intention to the undersigned, at furthest by October 1, 1883.

B. BAUSMAN.

Reading, Pa.

SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

This Synod will convene in annual sessions in St. Paul's Memorial Church, Reading, Pa., on Wednesday, October 10, 1883, at 7:30 P. M.

Efforts will be made to secure excursion tickets for delegates and others who may desire to attend the Synod.

JOHN P. STEIN,

Clerk of Synod.

No. 3415 Walnut street, West Phila.

PITTSBURGH SYNOD.

This Synod will meet in annual sessions in Trinity Reformed Church, Kittanning, Pa., Sept. 26th, 1883, at 7:30 o'clock, P. M.

Pastors will send the credentials of their delegate elders to the Clerk at least ten days before the meeting of Synod, according to the rule of Synod.

Orders for excursion rates will be furnished on the A. V. R., at least.

H. F. KERNER,

Clerk of Synod.

Berlin, Pa., August 23, 1883.

NOTICE.

Delegates and others having business with the Pittsburg Synod, to convene in Kittanning, Pa., Sept. 26, 1883, and who intend to be present, will please notify me to that effect, at least ten days before the meeting, to secure entertainment.

D. S. DIEFFENBACHER,

Pastor loci.

NOTICE.

The following is the programme selected by the Sunday School Board, for discussion at the meeting of Pittsburg Synod, to be held in the Trinity Reformed Church, Kittanning, Pa., Sept. 26, 1883.

(1) The necessity of the Sunday-school. To be opened by Revs. R. C. Bowling and J. F. Wiant.

(2) The special mission of the Sunday-school. Opened by Revs. S. R. Bridenbaugh and J. M. Schick.

(3) The management of the Sunday-school. Opened by Elder T. J. Craig and Rev. A. E. Truxel.

The addresses ought not to exceed fifteen minutes in length. The privilege will be given to any of the other members of Synod to follow, with remarks on the above subjects not exceeding five minutes in length.

By order of the Board,

J. W. PONTIOUS, Chairman.

FOR SALE.

A fine Cabinet Organ, of Loring and Blakes' make, will be sold on reasonable terms for cash. Suitable for Parlor or Church. Its tone and volume are well spoken of by those who have knowledge of such instruments. Address,

REFORMED CHURCH PUBLICATION BOARD,

907 Arch street, Philadelphia.

REQUISITES FOR PASTORS.

We call the attention of pastors to the following requisites, to be had at "Our Store," at the lowest cash prices:

Note Paper,

Sermon Paper,

Inks and Envelopes,

Stylographic Pens,

Scratch Tablets,

Certificates of Dismission,

Forms (Pocket) from Order of Worship

Muslin and Morocco.

Confirmation, Marriage

AND

Baptismal Certificates of All Kinds.

&c., &c., &c., &c., &c.

We solicit your orders for any of the above, which will be filled promptly.

REFORMED CHURCH PUB. BD.

907 Arch Street,

PHILADELPHIA, Pa.

Newton, N. C., Sept. 3rd.

BEATTY'S 3 UNION GRAND SQUARE

Including Stool, Cover, Book and Music, provided you order within Thirteen (13) Days from date of this Newspaper, or before within Five Days, a further reduction of \$10.00 will be allowed. I desire this Magnificent 3-String Grand Square Piano Forte introduced without delay, hence this GREAT REDUCTION.

REGULAR PRICE, \$297.50. If you are in want of this instrument, or if you are to have a Piano-Forte order within Five Days, a further reduction of \$10.00 will be allowed. I desire this Magnificent 3-String Grand Square Piano Forte introduced without delay, hence this GREAT REDUCTION.

BEATTY PIANO Square Grand New Style, No. 2,023. Magnificent Rosewood Case, All-Round Corners, Elegant Ornamentation, Weight, when boxed, over 4,000 pounds. Seven one-third (1 1/3) Octaves; full Grand Scale; beautifully carved Legs and Lyre; heavy Serpent neck and Top Mouldings all around Case; back finished same in front; Beatty's very latest Full Iron Frames, Bars and Extra Braces; Improved New Scale, Overstring Bass, French Grand Action, Fret Desk, Carved Pedals, Solid Rosewood Mouldings, Ivory Keys, Fretted, Capped Hammers, and every improvement which can in any way contribute to the perfection of the Instrument. This Instrument is the most magnificent Piano-Forte. In presenting this Instrument to the world, at the very low price, I do so with an eye to the future, knowing that its introduction in any locality will result in making many sales. Its style must be admired. Catalogue Price, \$297.50. [See BEATTY'S latest Illustrated Catalogue, page 23.]

BEATTY PIANO Square Grand New Style, No. 2,023. Magnificent Rosewood Case, All-Round Corners, Elegant Ornamentation, Weight, when boxed, over 4,000 pounds. Seven one-third (1 1/3) Octaves; full Grand Scale; beautifully carved Legs and Lyre; heavy Serpent neck and Top Mouldings all around Case; back finished same in front; Beatty's very latest Full Iron Frames, Bars and Extra Braces; Improved New Scale, Overstring Bass, French Grand Action, Fret Desk, Carved Pedals, Solid Rosewood Mouldings, Ivory Keys, Fretted, Capped Hammers, and every improvement which can in any way contribute to the perfection of the Instrument. This Instrument is the most magnificent Piano-Forte. In presenting this Instrument to the world, at the very low price, I do so with an eye to the future, knowing that its introduction in any locality will result in making many sales. Its style must be admired. Catalogue Price, \$297.50. [See BEATTY'S latest Illustrated Catalogue, page 23.]

BEATTY PIANO Square Grand New Style, No. 2,023. Magnificent Rosewood Case, All-Round Corners, Elegant Ornamentation, Weight, when boxed, over 4,000 pounds. Seven one-third (1 1/3) Octaves; full Grand Scale; beautifully carved Legs and Lyre; heavy Serpent neck and Top Mouldings all around Case; back finished same in front; Beatty's very latest Full Iron Frames, Bars and Extra Braces; Improved New Scale, Overstring Bass, French Grand Action, Fret Desk, Carved Pedals, Solid Rosewood Mouldings, Ivory Keys, Fretted, Capped Hammers, and every improvement which can in any way contribute to the perfection of the Instrument. This Instrument is the most magnificent Piano-Forte. In presenting this Instrument to the world, at the